Nectar *from* Numbers

~ Aṅka Sudhānidhi ~

Transcendental secrets
revealed through
numerical themes
of Vedic philosophy

Purushottam das

NECTAR FROM NUMBERS

अंक सुधानिधि

A Vaiṣṇava Reference Guide

Third Edition

PURUṢOTTAMA DĀSA

Nectar from Numbers
Puruṣottama Dāsa

Limited 3rd Edition

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Dedicated to

My mother who read *Śrīmad Bhāgavatam*
when I was in her womb;
thus, sowing the seed of devotion.

And

To

Śrīla Prabhupāda,
who introduced the path of *bhakti* to the world.

And

To

Śrī Haridāsa Śāstrījī Mahārāja,
who gave me
everything else on the path of pure *bhakti*.

And to my readers.

I am truly indebted to all.

Preface to the Third Edition

Like the second edition, as we acquired more succinct sources of information, we reclarified some of the terminology and lucidly presented it here and also provided the Sanskrit verses where available. To improve formatting for easier reading, few items are placed in a table format and few outdated items were deleted.

Persons who helped me with this edition are my *guru-bhāi* Ajith, and friends Janaki devi dasi, Jalay Joshi, Amitbhai Kalia, Anubhava Krishna Dasa and my wife Veena for proof reading. Ananta Krishna dasa worked on editing and layout.

Preface to the Second Edition

Almost 15 years have passed since the first edition was published. Though the fervor to practice authentic devotional service has not been altered by the grace of the Lord, many things have changed in my life. We have spent several years in the holy *dhāma* seriously studying and trying to imbibe the Gauḍīya Vaiṣṇavas' teachings. We have also studied *Hari-nāmāmṛta Vyākaraṇa* — Sanskrit grammar. During both of these studies, we have come across many original scriptures and have decided to reflect on what they convey and update this book. Consequently, this has enhanced the authenticity and value of the book.

This edition has been revised such that it has had a complete 'face-lift' of the original manuscript. Now, it stands as a complete reference book. We have provided a brief explanation of each listing instead of just posting them as a 'laundry list'. Naturally, this has resulted in a considerable increase in the size of the book. However, it has also made the book an independent reference source. New word processing software made the creation of indexes and the table of contents easier. Thus, this new revised edition will be more useful than the previous editions.

When the first edition was first published during the Gaura Pūrṇimā festival in 1992, many members of Governing Board Commissioners (GBC) of the International Society of Krishna Consciousness were enthralled by the book. It had so happened that the *aṣṭa sakhīs* (eight main *gopīs*) were to be installed on the altar the very next day, but no one among the GBC knew the exact position of the main *gopīs* with respect to the position of their Lordship, Śrī Śrī Rādhā Kṛṣṇa. This *Nectar from Numbers* book provided that precise information with the original reference such that everyone in the assembly was pleased. Since then, this book is known as the 'Number Book'. It was sold out in less than two years.

Nectar from Numbers

Nectar from Numbers contains a wealth of mystical, philosophical and historical references arranged in such a way that both the novice and the well-seasoned spiritual aspirant may glean a depth of knowledge not found in any other single publication. I have personally searched for years, purchased hundreds of texts, and languished for hours trying to find references that you now have easily available — by just opening this book. From scholars to devotees, everyone will find great sustenance for their intellect and food for their *ātmā* within each and every page. Not only a reference text, it is a true labor of love and nectar of illumination received from the numbers of Divinity.

Though the first edition went out of publication in a short period, our studies combined with additional responsibilities delayed the publication of the second edition. We are hoping that this edition will also receive a similar positive response from the readers. However, a caution is warranted that some of the conclusions drawn here from the scriptures may not be acceptable to all readers. Please bear in mind that all statements are valid and authentic according to Gauḍīya Vaiṣṇava *siddhānta*. Modern scholars consider the two great epics and the *purāṇas* including *Bhāgavat purāṇa* as mythologies, while Vaiṣṇavas treat *Bhāgavat purāṇa* as fact and the 'cream of the Vedas'. This book is meant for those who have the highest regard for *Śrīmad Bhāgavat purāṇa*. Readers are encouraged to contact the author for any queries.

Preface to the First Edition

Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ.

"To show special favour to a devotee, I take away all his material possessions." (SB 10.88.8)

After several years in the Hare Kṛṣṇa movement, I encountered some extraordinary losses in employment, material possessions, friends and even close family members. Why, I wondered, would the Supreme Lord, in whom I had devotedly taken shelter, suddenly leave me bereft of all standing and support? After all, I was trying to utilize everything in one way or the other for His service. Why would He so drastically reduce my facility to render Him service? Bewildered and full of grief, I dove into Śrīla Prabhupāda's books to find an explanation for my sudden change of fortune.

After a period of deep study and reflection, I began to understand something about the Lord's special favor upon me. Wanting to help encourage other devotees to study His Divine Grace's books for answers to material and spiritual problems they would encounter, I began to consider the idea of writing a reference book organized around natural numerical groupings found throughout Śrīla Prabhupāda's books; for example, one — Supreme Lord, two — Śrī Śrī Rādhā Kṛṣṇa, three — Holy *Dhāmas*, four — *śaṅkha*, *gadā*, *cakra*, and *padma*, eight — main *gopīs*; and so on. The miscellaneous category includes topics of either lesser importance than those listed or those of very peculiar nature. By presenting this "Nectar from Numbers" (*Aṅka Sudhānidhi*), I hope to:

- Provide a handy reference guide for devotees.
- Provide an additional index for researchers.
- Provide a reference.
- Assist devotees memorize certain important philosophical categories.
- Provide study materials for the spiritually inquisitive.

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Best and easiest way to please the Lord:

Bhakti is the best and easiest process to please the Lord.

[SB 9.4.66, 11.14.21]

[1][SB 1.2.6]

Mahā-mantra:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

[CB Ādi 14.145 and Madhya 23.76.]

Most munificent incarnation:

Śrī Caitanya Mahāprabhu. Śrī Kṛṣṇa Caitanya is the most munificent incarnation of the Lord because unlike any other incarnation, He distributed pure love of the Lord Kṛṣṇa to everyone.

[CB Madhya 19.53]

One-letter mantra:

Oṁ-kāra.

[GĪTĀ 7.8, 9.17, 10.25]

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[1] *Bhakti* is also the Supreme religion. Śrī Sūta Gosvāmī, in response to a question by Śaunaka Ṛṣi, stated the Supreme religion is *bhakti* to Lord Hari.

1

Svayaṁ Bhagavān, The Original Lord:

Śrī Kṛṣṇa. In the *Śrīmad-Bhāgavatam*, Śrīla Sūta Gosvāmī, after mentioning all major incarnations of the Lord, concluded that Kṛṣṇa is the Original Lord. Lord Brahmā, in his prayers to Lord Kṛṣṇa, also concluded that Kṛṣṇa is the original Lord and is the cause of all causes.

[SB 1.3.28, 10.14.14,32 chapter, BS 1]

Supreme scripture:

Śrīmad-Bhāgavatam. The essence of all four Veda is contained in the *Bhāgavatam* as stated in the invocation verses (*maṅgalācaraṇa*) by Śrī Vyāsadeva.; It is the natural commentary on *Vedānta-Sūtra* or *Brahma-Sūtra*.

The *Bhāgavatam* is also considered the cream of the Vedas. Therefore, in the lineage of Gauḍīya *sampradāya*, and the Puṣṭi Mārga vaiṣṇavas the highest regard is shown to *Śrīmad-Bhāgavatam*.

[SB 1.1.3, 12.13.16 and 18]

2

Ātmā:

Jīvātmā — Conditioned living entity. The Vedic analogy compares a *Jīvātmā* to a bird sitting on a fruit-tree, eating its pious and impious fruits resulting respectively in higher and lower births,

Paramātmā — The immanent regulator. The *Paramātmā* is compared to another bird sitting on the same branch of the tree where *jīvātmā* sits and impartially witnesses its actions.

[SB 11.11.6, CU 4.6]

Bhāgavata:

Grantha (book) *Bhāgavat* is *Śrīmad-Bhāgavatam* and its affiliated literature.

Bhakta (devotee) *bhāgavat* is a person who sincerely practices devotion in accordance with the *Bhāgavatam*.

[CC Ādi 1.99]

Brahmacārī:

Naiṣṭhika-brahmacārī — One remains celibate through-out one's life.

Upakurvāṇa-brahmacārī — one remains celibate until completion of one's education.

[SB 11.17.14 Ś.T.]

2

Conjugal Mādhurya rasa:

Parakīya-rasa — Paramour relationship. This is exemplified by the *gopīs* of *Vraja-maṇḍala* who loved Śrī Kṛṣṇa as their paramour.

Svakīya-rasa — Marital relationship. This is exemplified by the queens of Dvārakā, who loved Kṛṣṇa as their husband.

[U.N. Harivallabhā v.3]

Creation:

Ekapāda-vibhūti — One-fourth segment of the opulence of the Supreme Lord is manifested in the material world.

Tripāda-vibhūti — Three-fourth quarters of opulence of the Supreme Lord is manifested in the spiritual world.[2]

[CC Madhya 21.55]

Creators:

Primary creator — *Mahāviṣṇu*. He is the creator of all elements.

Secondary creator — Brahmā. He uses all elements supplied by *Mahāviṣṇu* to create the various bodies of the living entities.

[SB 2.5.11, 3.10.18]

Devotional practices — sādhanā bhakti:

Vaidhi-bhakti — *Bhakti* is called *vaidhi* when *sādhanā* is driven solely by the scriptural rules and regulations (*vidhi*).

(BRS 1.2.269)

Rāgānugā-bhakti — The spontaneous loving devotion exhibited by the residents of Vraja[3] is called *rāgātmikā-bhakti* and those who follow it is *rāgānugā-bhakti*."

[BRS 1.2.270]

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[2] Though the Lord has unlimited opulence, and to consider its division as one fourth or three fourths is only for a comparison to emphasize the greatness of the spiritual world.

[3] Residents at the time of Lord Kṛṣṇa's advent.

Dynasty:

Sun dynasty — originates from the Sun-God.

Moon dynasty — originates from the Moon-God.[4]

[SB 10.1.1]

Energies, or Śakti:

Parā-śakti is internal divine energy superior to material energy and it is conscious.

Aparā-śakti is inferior external energy, dull matter.

[GĪTĀ 7.4-5]

Expansions of the Lord:

Svāṁśa — His own expansions that include all incarnations of the Lord. They are also known as *Viṣṇu-tattva*.

Vibhinnāṁśa — His separated expansions are all living entities, *Jīvas vibhinnāṁśa* of the marginal (*taṭastha-śakti*) energy of the Lord.)

[CC Madhya 22.9,10, PS sect. 8]

Expansion of Lord Kṛṣṇa:

In the *Prakāśa* Expansions, Bhagavān Kṛṣṇa manifests at many different places at once by His potency. An example: when He expands Himself to dance with many *gopīs* during the *rāsalīlā*, another example is when Kṛṣṇa expands Himself to live with 16,000 wives each in different palace in Dvārakā.

In the *Vilāsa* expansions, He manifests in many different forms at once and yet similar in potency. During Brahmā's *vimohana-līlā*, His expansion into innumerable cowherd boys and calves is called a *vilāsa* expansion. Balarāma and Lakṣmī are also *vilāsa* expansions.

[CC Ādi 1.68, 69, LB 12 and 18]

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[4] Raghupati Rāma appeared in the Sun dynasty, whereas Bhagavān Kṛṣṇa in the Moon dynasty.)

2

Functions of the mind:

Saṅkalpa — To resolve to fulfill one's desire.

Vikalpa — To be indeterminate. *Vikalpa* refers to wavering of mind between two options.

[SB 3.26.27]

Goal:

Śreyas — *nivṛtti-mārga*, Ultimate goal of a human life.

Preyas — *pravṛtti-mārga*, Immediate goal or that brings temporal sensual pleasure and it leads to bondage and worldly attachment.

[KU 1.2.1-2]

Guru:

Guru — One who has realized the Absolute Truth and is expert in teaching spiritual knowledge by personally setting examples. He instructs, guides and initiates a disciple on a spiritual path.

Caitya-guru — He who imparts instructions to a sincere student on a spiritual path from within the heart, is the *Caitya-guru*[56].

[CC Ādi 1.1, 1.47, 1.59]

Inter-caste marriage:

Pratiloma-vivāha — Reverse order in marriage. A girl of an upper *varṇa*, (ex. *brāhmaṇa*) according to the *varṇāśrama* system,

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[5] In reality, they are both one person. Only when a *dīkṣā* guru leaves the earthly planet then one may accept a *śikṣā* guru. Both are one in most cases. When a *dīkṣā* guru leaves the world, a junior disciple approaches a senior member of the same *parivāra* clan and accepts him as *śikṣā* guru. There is no hierarchy between the two; therefore, there should be no difference in honoring one over the other. The stated differences between *dīkṣā* and *śikṣā* gurus are only functional variances. Anyone who differentiates between these two gurus possesses a dreadful mentality.

[6] In the categories 'Guru' and 'Caitya Guru' the 'guru' term includes both *śikṣā* guru and *dīkṣā* guru.

marries a man of a lower *varṇa* than her (from the rest of the three *varṇas*).

Anuloma-vivāha.[7] — Sequential order. A man of a higher *varṇa* marries a girl of a lower *varṇa* than his.[SB 11.20.2]

Living entities, Jīva:

Nitya-baddha — A conditioned living entity, (*bahirmukhī*) who has turned his face away from the Lord, is bound in the material world since beginningless time.

Nitya-siddha — An eternally liberated entity (*antarmukhī*) who serves the Lord in any of the five rasas in Vaikuṇṭha.[CC Madhya 22.11,12. SB 11.10.37]

Main personalities in the Bhagavad-gītā:

Kṛṣṇa was the original speaker of the *Gītā*.

Arjuna was the medium to whom the *Gītā* was spoken for the benefit of humanity.[8]

[GĪTĀ 18.78]

Māyā, Lord's potency:

Yoga-māyā — Internal potency of the Lord Kṛṣṇa that includes the Lord's associates, His paraphernalia and His *dhāma*. The Lord sometimes covers Himself by *Yogamāyā* from the conditioned living entities in His manifest *līlā*. [GĪTĀ 7.25]

Mahā-māyā — External potency of the Lord Kṛṣṇa that has jurisdiction over the entire material creation.[9]

[SB 2.9.34]

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7 In an inter-cast marriage between two different *varṇa*, a couple may find a possible incompatibility for any *dhārmic* event.

8 Other *vaktā* speakers in the *Gītā* are Sañjaya and Duryodhana, and *śrotā* hearers are Dhṛtarāṣṭra and Droṇācārya, respectively.

9 The definition of *māyā* is based on the concept of *Vaiṣṇava* theology, which is quite different from *advaita-vāda*.)

Meanings of Hari:

Sarvāmaṅgala-hare — Lord Hari removes all inauspicious from a sincere *sādhakas*.

Premadiyā-hare-mana — Lord Hari attracts the minds of His *bhaktas* by giving them *prema*.[CC Madhya 24.59]

Metaphysical Divisions in sāṅkhya philosophy:

Prakṛti consists of *sattva*, *rajas* and *tamas guṇa*. Twenty-four elements are the transformation of *prakṛti*. (See under 24)

Puruṣa is an individual conscious living being. [GĪTĀ 13.19-21]

Paths, ways of living:

Pravṛtti-mārga — Performance of *dharma*, righteous duty, through activities and social engagement.

Nivṛtti-mārga — Performance of *dharma* through renunciation[10], detachment and inner realization.[11][SB 2.6.21]

Potency of ignorance, avidyā:

Āvaraṇātmikā śakti — Covering potency. This potency of *māyā* clouds the discretion of a person such that he thinks himself as the body-mind complex, rather than an *ātmā*.

Vikṣepātmikā śakti — Throwing potency. This energy of *māyā* casts one into ignorance, causing one to think that one is a doer and the enjoyer of all that one surveys. [PS Anu 54]

Tattva - Material Elements:

Sthūla-tattva — That which is grasped by the external senses, sight, sound, touch, taste and smell.

Sūkṣma-tattva — That which is inferred through mind and intelligence. [GĪTĀ 7.4]

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[10] True renunciation is freedom from attachment, not simply abandoning duties.

[11] A devotee who sincerely follows the path of devotion is neither attached to nor detached from the phenomenal world.

Transcendentalists:

Sākāravādī are Personalists. They accept that the Absolute Truth has many beautiful transcendental forms, wonderful names, and qualities, and performs many transcendental activities.

Nirākāravādī are Impersonalists. They postulate that the Absolute Truth has no forms, names, or qualities, nor does it perform any transcendental activities.[SB 2.4.13.]

Universal devastation, laya corresponding to Brahmā:

Partial devastation occurs at the end of each day of Brahmā, which is equivalent to 4.32 billion years as per the human time scale.

Complete devastation [*Ātyantika-laya*] occurs at the end of the life of Brahmā, which is 311 trillion years in the human time scale.[12]

[SB 3.11.22, GĪTĀ 8.17-18]

Yogic path or ways to leave the body:

An advanced *yogī*, by dint of his practice, upon leaving his physical body during the waxing moon, (*śukla-pakṣa*), the day time or when the sun travels in the northern hemisphere, does not return to this world.

A *yogī* who has not perfected the practices of *yoga* upon leaving his physical body during the waning moon, (*Kṛṣṇa-pakṣa*), the night or when the sun travels in southern hemisphere returns to this material world. [13]

[GĪTĀ 8.24.25; SB 7.15.5-6]

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[12] See also 'annihilation' under item 4

[13] These two paths are only for the *yogī* who practices *aṣṭaṅga-yoga* [*prāṇāyāma*, etc.] and are not for a *bhakta*.

3

Advancement in the path of yoga:

Yogārurukṣū are those who aspire to ascend the path of *yoga*.

Yogārūḍha are those who have ascended the path of *yoga*.[14]

Prāpta-siddhi are those who have achieved perfection.

[CC Madhya 24.158]

Afflictions human existence is subject to:

Ādhibhautika miseries are caused by other living entities.

Ādhidaivika miseries are caused by natural catastrophes affected by the presiding *devatā* of nature.

Ādhyātmika miseries are created by one's own mind and body.[15]

[SB 5.14.25.]

Asat-tṛṣṇā, unbeneficial material desires:

Vittaiṣaṇā — Greed to accumulate wealth beyond one's requirements.

Putraiṣaṇā — Desire for obedient and intelligent children.

Svargaiṣaṇā — Desires for heavenly pleasure.

[SB 10.84.38]

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14 The first two are mentioned in *Gītā* 6.3

15 These sets of words are also used in various things such as creation as above and in other Vedic paradigms

Bhagavān Kṛṣṇa manifests Himself to a sādhaka:

As Brahman, *Paramātmā* and Bhagavān based on the *adhikāra*, qualification, of a *sādhaka*, practitioner.

(SB 1.2.11)

Births of the Lord's doorkeepers - Jaya and Vijaya:

The first births of Jaya and Vījaya were as Hiraṇyākṣa and Hiraṇyakaśipu. They were killed by Lord Varāha and Lord Nṛsiṁha, respectively.

Their second births were as Rāvaṇa and Kumbhakarṇa. They both were killed by Lord Rāma.

Their third births were as Śiśupāla and Dantavakra. By killing them, their last births were ended by Lord Kṛṣṇa and they returned to their original position as the gatekeepers of Vaikuṇṭha. [16]

[SB 7.1.35]

Births of Vasudeva, Devakī and the Supreme Lord as their son:

After performance of severe austerities, Pṛśni and Sutapā had the Supreme Lord Pṛśnigarbha as their son.

Aditi, who performed *payo-vrata*, and Kaśyapa had Lord Vāmana as their son. He took sovereignty of *triloka*, the three worlds from King Bali.

Vasudeva and Devakī had Lord Kṛṣṇa as their son from the previous benediction.[17]

[KS, Anu 131, p.744-745. [SB 10.3.43]

[16] By the playful *līlā* of the Lord, Jaya and Vījaya were cursed by the Kumaras at the gate of Vaikuṇṭha. Their curse was to take three births as enemies of the Lord as a result of which they were born as demons.

[17] Vasudeva and Devakī are *nitya-parikara*, eternal associates, of the Lord and they do not take birth as His parents like Pṛśni and Sutapā, but instead enter into their forms because they are desiring to experience *vātsalya-bhāva*.

3

Categories of pure devotees or siddha bhakta:

Sādhana-siddha bhaktas are those who became pure by practices of devotional service, *sādhanā*, e.g., Mārkeṇḍeya *Ṛṣi*.

Kṛpa-siddha bhaktas are those who achieved perfection by the grace of the Lord or His pure devotee, e.g., *Yājñika brāhmaṇas*.

Nitya-siddha bhaktas are under the jurisdiction of the *antaraṅga śakti* of the Lord and are never under the influence of material energy, *bahiraṅga śakti*, e.g., Nanda Mahārāja.

[SB 2.3.15, BRS 2.1.282]

Constitutes of a body, tridoṣa - based on Ayurveda:

Vāta (वात) — Air. If aggravated or imbalanced, it results in diseases with symptoms like pricking pains, loss of movement, decreased body temperature or loss of speech.

Pitta (पित्त) — Bile. If *pitta* is aggravated or imbalanced, then diseases with symptoms like burning pains, increased body temperature, ulcers, impaired digestion or loose motions may appear.

Kapha (कफ) — Phlegm. When *kapha* is aggravated or imbalanced, diseases like cough or cold may appear.

वात-पित्त-कफा एते त्रयो दोषा इति स्मृताः । [SRS verse 3.176]

Coverings of living entities:

A wakeful state is compared with fire covered by smoke because smoky fire can still be used.

A dreaming state is compared with mirror covered dust because the reflection still faintly gives the form of an image.

A deep sleep state is compared to an embryo that covers a womb because a conditioned *ātmā* in a helpless situation is totally detached from the mind and *buddhi*.

[GĪTĀ 3.38 S.V.]

Creations:

Ādhibhautika — Creation of objects.

Ādhidaivika — Manifestations of controlling *devatās*.

Ādhyātmika — Creation of senses.

[SB 2.10.8.]

Creations in a day of Brahmā and in the end of his life:

Mahā-kalpa — Creation by the Lord in His expansion as Kāraṇodakaśāyī Viṣṇu which lasts for 311.04 trillion years.

Vikalpa — Creation of Lord Brahmā and dispersion of the material ingredients.

Kalpa — Creation during each day of Brahmā which is sustained for 4.32 billion years. (See under item30)

[Matsya Purana 290.3–12]

Deities and results of their worship:

Aniruddha — By worshiping the deity of Aniruddha, one becomes free from mental disturbance.

Pradyumna — Worship of the deity of Pradyumna results in steady intelligence.

Saṅkarṣaṇa — One becomes free from material ego by worshiping His deity form.

[SB 2.5.24]

Desires, kāma:

Sarva-kāma — All varieties of many variegated impulses for sense enjoyment.

Mokṣa-kāma — Detachment from sensual desires. Seeing the futility of this world, *jñānīs* aspire to be free from their mundane desires and wish to merge into formless qualityless Brahman.

Akāma — One who has no personal desire even for *mokṣa* and wants only *bhakti*.

[SB 2.3.10, 4.12.45]

3

Destinations of a cadaver:

Kṛmi — Insects. When a dead body is buried in a cemetery, many small insects take shelter in that dead body, it is called *kṛmi* destination.

Viṣṭhā — Stool. When a dead corpse is eaten by birds like vultures whose residues are excreted as stool, it is called *viṣṭhā* destination.

Bhasma — Ashes. When a dead body is burned to ashes in a crematory, it is called *bhasma* destination.

[SB 10.10.10., 10.51.51]

Dhāmas or abode of God:

Devī-dhāma — Abode of Devī. This includes all fourteen planets.

Maheśa-dhāma — Abode of Śiva. The abode of Lord Śiva is between Vaikuṇṭha and the material world and is also a spiritual place.

Hari-dhāma — Abode of Lord Hari. All Vaikuṇṭha planets where Lord Nārāyaṇa resides in different forms.

[CC Madhya 21.49, BS 15]

Divisions of activities:

Karma — Actions done according to scriptures that creates *puṇya* or piety as its reactions.

Vikarma — Actions done against scriptures that create *pāpa* or impiety as its reactions.

Akarma — Actions free from karmic reaction[18] or *pāpa* sinful action and *puṇya* pious action.

[GĪTĀ 4.17-18]

[18] When one performs any action without *kartṛtva* (doer-ship) and *bhoktṛtva* (enjoyer-ship) then there are no karmic reactions

Division of the Vedic texts:

Karma-kāṇḍa — Scriptures that describe activities to earn piety to enjoy in the *svarga-loka* or to get some fruits for enjoyment in this phenomenal world.

Out of the four divisions of the Vedas, (*brāhmaṇa*, *saṁhitā*, *araṇyaka* and *upaniṣad*), major earlier portions of the first two form *pūrva-mīmāṁsā*, and are known as *Karma-kāṇḍa*. These sections describe various fire sacrifices, e.g., how to perform a *yajña* to obtain a child.

Jñāna-kāṇḍa — *Āraṇyaka* and *upaniṣad*, describe the *nirguṇa*, *nirākāra* aspect of Absolute Truth.

Upāsanā-kāṇḍa — Scriptures explaining different processes of worship. This is the smallest portion of the Vedas.

[SB 11.21.35. BhaS Anu 30]

Ego, (ahaṁkāra) in tri-guṇa and their corresponding presiding deities:

Ego in *sattva-guṇa* is *Vaikārika*. Its presiding deity is Aniruddha.

Ego in *rajas-guṇa* is *Taijasa*. Its presiding deity is Pradyumna.

Ego in *tamas-guṇa* is *Tāmasa*. Saṅkarṣaṇa is its presiding deity.

[SB 2.5.24, 3.26.26-29]

Energies[19]:

Icchā śakti — Volitive energy. The Lord desires to do some tasks through this energy.[20]

Jñāna-śakti — Cognitive energy. The Lord has knowledge about what He wants to do through this energy. Vāsudeva is the presiding deity of *cit*.

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[19] The Lord has these energies and living entities also possess them in minute quantity.

[20] *Icchā-śakti* is replaced with *dravya-śakti*, a composite of the five *mahābhūta*, in CC Madhya 20.252.

3

Kriyā-śakti — Working energy. The Lord performs His activities through this energy. Balarāma or Saṅkarṣaṇa is the presiding deity.

[SB 2.5.24]

Energies of the Lord:

Antaraṅga-śakti — An internal energy of the Lord includes His associates, paraphernalia and abodes. It is the Supreme energy.

Taṭastha-śakti — Marginal energy of the Lord includes all *jīvas* who can come under the jurisdiction of either internal or external energies.

Bahiraṅga-śakti — External energy of the Lord that includes all animate matter. Also known as *mahāmāyā* or *māyā*.

[CC Madhya 6.160]

Energies or śaktis of the Lord:

Sandhinī-śakti — Existential energy and is known as *sat*.

Saṁvit-śakti — Cognitive energy and is called *cit*.

Hlādinī-śakti — Pleasure potency and is called *ānanda*.

[CC Ādi 4.62, BhkS Anu 10]

Expansions of the Lord as three Puruṣa:

Mahāviṣṇu or Kāraṇodakaśāyī Viṣṇu – The Lord lies down in the causal ocean and from whom all other universes come out from His pores. He sets in motion the total material energy – *mahat-tattva* and is the *Paramātmā* of the entire creation.

Garbhodakaśāyī Viṣṇu – Sahasraśīrṣā *puruṣa* – the *Paramātmā* of each universe enters into it and, He lies down on Śeṣa and from His navel, Brahmā emerges.

Kṣīrodakaśāyī Viṣṇu – He is immanent within the heart of every living entity.[21]

[21] CC Ādi 1.7 states that they are *aṁsa* and *kalā* of Lord Balarāma who is an expansion of Bhagavān Kṛṣṇa.

[PS Anu 2-4]

Feminine Potencies of the Trimūrti:

Cosmic Function	Male Deity (*Trimūrti*)	Female Deity (*Tridevī*)	Function of *Śakti*	Scriptural Reference
Creation (*Sṛṣṭi*)	Brahmā	Sarasvatī	*Jñāna-śakti* (wisdom, speech, arts)	SB 3.12.23
Maintenance (*Sthiti*)	Viṣṇu	Lakṣmī	*Aiśvarya-śakti* (wealth, nourishment, auspiciousness)	VP 1.9.118; SB 1.8.20
Dissolution (*Saṁhāra*)	Śiva	Pārvatī / Durgā / Kālī	*Kriyā-śakti* (power, transformation)	SB 4.7.57

The three cosmic functions — creation, maintenance, and dissolution are not only governed by Brahmā, Viṣṇu, and Śiva, but are also animated by their respective feminine energies or potencies.

Flutes of Lord Śrī Kṛṣṇa:

Veṇu is six inches long with six holes.

Muralī is eighteen inches long with four small holes on the pipe and one big hole at the end.

Vaṁśī is fifteen inches long with nine holes.

[BRS 2.1.365-372]

Gradations of devotees:

Kaniṣṭha-adhikārī — Neophyte devotee. A devotee who has a weak faith in the scriptures and can be easily influenced by others' views.

3

Madhyama-adhikārī — Intermediate devotee. A devotee who is incompetent to put forth good arguments to establish Absolute Truth, but has firm trust.

Uttama-adhikārī — Superlative devotee. A *bhakta* who has firm faith in the scriptures, abides by them and is able to establish *bhakti* as the ultimate spiritual process from *śāstra*.

Gradation based on the Bhāgavatam:[22]

Kaniṣṭhaḥ bhāgavata — One who sees the Lord only in one's worshipful deity and not in anyone else.

Madhyamaḥ bhāgavata — One who sees the Supreme Lord with Love, develops friendship with devotees, kind to the innocents, and ignores secularists. (see under 4 –)

Uttamaḥ bhāgavata — One who sees the Lord in all living beings.

[BRS 1. 2.16-19, SB 11.2.45-47]

Happiness:

Vaiṣayika-sukha — Pleasure derived by senses from contacting their respective sense objects. Nowadays, most people long for this flickering happiness.

Brāhma-sukha — Pleasure derived by merging in the formless qualityless Brahman. A *jñānī* strives for this pleasure.

Aiśvara-sukha — Happiness from favorably serving the Supreme Lord, the possessor of all *aiśvara*. A *bhakta* actively serves the Lord for His pleasure only.

[BRS 1.1.30]

[22] Definitions vary in the *Bhāgavatam* as follows:The gradation in the *Śrīmad Bhāgavatam* is based on the *prīti* of the devotee whereas, in the *bhakti-rasāmṛta-sindhu*, the gradation is based on the *śraddhā* of the devotee. Thus, they are not the same category and one division does not overlap with the other. (Bhk.S. Anu 189).

Invocation, maṅgalācaraṇa:

Namas-kriyātmaka — Offering obeisances to one's teacher, or the worshipful deity or both.

Āśīr-vādatmaka — Invoking Bhagavān's blessing upon the works or upon the readers.

Vastu-nirdeśātmaka — Identifying the text's primary subject or the objective of writing.

[CC Ādi 1.22, TS Anu 1]

Kāla Phases of time:[23]

Bhūta-kāla is the past.

Vartamāna-kāla is the present.

Bhaviṣya-kāla is the future.

[SB 3.31.16]

Lord Caitanya's pastimes (Caitanya Caritāmṛtam):

In *Ādi-līlā*, the author describes the Lord's activities from His appearance up to the age of twenty-four.

In *Madhya-līlā*, the author narrates His activities from the age of twenty-five to thirty.

In *Antya-līlā*, He describes the activities of Mahāprabhu from the age of thirty-one till forty-eight.

[CC Madhya 1.15-23]

Material nature Trī-guṇa, and their colors:

Sattva-guṇa is for maintenance purposes and depicted by white color.

Rajas-guṇa is for creation and is indicated by red color.

Tamas-guṇa is for destruction and is represented by dark blue color.

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[23] Though time or *Kāla* is indivisible, the three phases are created as a matter of convention for communication and it is utilized throughout the world.

3

[SB 10.3.20; BhaS Anu 47. P.462.]

Methods to attain the Absolute:

Karma-yoga means action is done in accordance with scriptures with detachment to the fruits of *karma*. In it, the intention is purification of the consciousness, "*citta-śuddhi*". It is a precursor to both, *jñāna-yoga* and *bhakti-yoga*.

Jñāna-yoga means activities performed to acquire spiritual knowledge such that one can achieve oneness with form-less, qualities-less *nirākāra* Brahman.

Bhakti-yoga is services performed with devotion for the pleasure of the Lord.

[SB 11.20.6, BhKS Anu 170, p.994.]

Perceptions of Transcendentalists:

An impersonalist (*advaitavādi*) tries to experience the *nirviśeṣa nirguṇa* Brahma aspect of the Absolute Truth.

A *yogī* tries to realize the *Paramātmā* feature of the Absolute Truth, and

A *bhakta* attempts to realize Bhagavān, which contains all the personalized and impersonalized features of the Absolute Truth.

[SB 1.1.11]

Perfection in devotional service:

Dvārakā *purī* is a perfect place for executing *bhakti*.

Mathurā *purī* is a more perfect place for carrying out *bhakti*.

Vṛndāvana is the most perfect place for executing and relishing *bhakti*.

[CC Madhya 20.401, BRS 2.1.223.][24]

[24] This gradation is based on manifestations of *mādhurya* - sweetness and *aiśvarya* - opulence of the Lord, His intimacy with His devotees and His human-like behavior. These places should not be construed as being only physical and tangible outer realities nor should this gradation be used to compare the resident devotees in terms of their superiority.

Persons to whom Śrī Kṛṣṇa consulted:

Kṛṣṇa consulted Garga *Ṛṣi* for ritualistic procedures.

He consulted Sātyaki for military affairs.

For all other advices, Kṛṣṇa consulted Uddhava.

[BRS 2.1.272]

Phases of prāṇāyāma:

Pūraka — Controlled inhalation.

Recaka — Controlled exhalation.

Kumbhaka — Holding breath.

[SB 7.15.32-33]

Planetary systems within one Brahmāṇḍa:

Upper planetary — *svarga-loka* or *svaḥ*.

Middle planetary — *martya-loka* or *bhūva*.

Lower planetary — *pātāla-loka* or *bhū*.

[SB 3.11.28, 11.24.11]

Powerful impetus for enhancing bhakti:

Bhakta-pāda-dhūli— Dust from the lotus feet of a pure devotee.

Bhakta-pāda-jala — Washed water from a pure devotee's feet.

Bhakta-bhuktāvaseṣa — Food or other remnants of a pure devotee.

[CC Antya 16.60]

Pramāṇa, Ways of acquiring knowledge:

Pratyakṣa-pramāṇa — Direct perception. When any knowledge acquiring sense with its attentive mind comes in contact with its sense object gathers information about that object.

3

Anumāna-pramāṇa — Deductive reasoning, inference. A method whereby the invariable concomitancy of two objects induces knowledge of one of the concomitant objects by the perception of the other. [25]

Śabda-pramāṇa — Testimony by authentic person and scriptural knowledge. (an inquisitive person gains this knowledge by submissively listening to a sad-guru)[26]

[Iśo intro. IV, V]

Prasthāna-traya or source of knowledge that leads to the path of liberation:

Nyāya-prasthāna refers to the *Vedānta-Sūtra*.

Śruti-prasthāna denotes *Upaniṣads* and the four Vedas.

Smṛti-prasthāna is *Bhagavad-gītā*.[27]

[CC Ādi 7.117]

Presiding Deities of the guṇas of prakṛti , Their functions and carriers:

Viṣṇu is the presiding deity of the *sattva-guṇa* and His function is maintaining and nourishing the world, *pālaka-poṣaṇa-kartā* and rides on Garuḍa

Brahmā is the presiding deity of the *rajas-guṇa*, and his function is creation, *sṛjana-kāra* and rides on swan.

Śiva is the presiding deity of the *tamas-guṇa*, and his function is dissolution *saṁhāraka* and rides on Nandī bull.

[CC Madhya 21.36, SB 1.2.23] [SB 4.1.24]

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[25] In Vedic theology there are five steps to syllogism whereas in the western theology, it has three steps.

[26] There are more than ten *pramāṇas*, but here we listed only the three primary and all others are subsumed in these three *pramāṇas*)

[27] Later on, Śrī Vallabhācārya, the founder of Puṣṭi Mārga, and a Vaiṣṇava *ācārya* of *śuddha-advaita* philosophy, included *Bhāgavat Purāṇa* as *Smṛti-prasthāna*.

Presiding Lords in Jagannātha Purī:

Lord Jagannātha, Baladeva and Lady Subhadrā are the Presiding Deities in Purī *dhāma*.

[CC Madhya 13.22]

Profession of a vaiśya[28]:

Kṛṣi – Agriculture and cultivating land

Go-rakṣyā - Maintains cows and give them protection

Vāṇijya mean - Commerce or engages in a business.

[GĪTĀ 18.44]

Prominent friends of Śrī Kṛṣṇa in Vṛndāvana:

Subāla, Śrīdāmā and Stoka-Kṛṣṇa are the most prominent friends of Śrī Kṛṣṇa.

[SB 10.15.20]

Protection to be provided according to Manu Smṛti:

In ancient Hindu tradition, a woman in her childhood is protected by her father, in her youth by her husband and in her old age by a grown-up son.[29]

[MS 5.148, PP1.54.23]

Reaction period for any performed action:

The results of impious or pious acts are reaped in this life within three days, three fortnights, three months, three years or three lives based on severity of act and the doer's intention or purpose.

[Mitralābha 84]

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[28] In modern context, the profession of *vaiśya* is mostly entrepreneurship and farming.

[29] *Padma Purāṇa* concurs that a woman should always be cared for. This presumes a classical family structure and lifestyle in Hinduism.

3

Reasons[30] for Lord Caitanya Mahāprabhu's descent:

To relish the position of Śrīmatī Rādhārānī, the prime reciprocator of Śrī Kṛṣṇa's transcendental love.

To understand the transcendental sweet relationships of Himself.

To enjoy the bliss experienced by Śrīmatī Rādhārānī.

[CC Ādi 1.6]

Recommended initiation age[31] for upanayana saṁskāra:

A *brāhmaṇa* child is initiated at the age of eight.

A *kṣatriya* boy receives an initiation at the age of eleven.

A *vaiśya* boy is initiated at the age of twelve.

[MS 2.36]

[30] The first reason was to relish the position of Śrīmatī Rādhārānī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. The Lord wanted to relish the loving *rāga* in the position of Śrīmatī Rādhārānī.The second reason for His appearance was to understand the full potential of His own divine sweetness. The embodiment of sweetness, Śrī Kṛṣṇa, is captivated by the sublime devotion of Śrīmatī Rādhārānī. To experience this unparalleled attraction and understand the depths of His own sweetness, He assumed the emotional state (*bhāva*) of Rādhārānī.The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Śrīmatī Rādhārānī. The Lord recognized the mutual joy in their relationship. However, beyond his own comprehension, the exchange of divine love seemed to bring Rādhā even greater pleasure than Himself. Therefore, to savor the unparalleled bliss of loving Śrī Kṛṣṇa as Rādhā does, Śrī Kṛṣṇa Himself appeared as Lord Caitanya. In this form, He embraced the emotions and bodily luster of Śrīmatī Rādhārānī.

[31] While upanayana *saṁskāra* is restricted to a *śūdra*; however, the path of *bhakti* is open to all. Anyone can achieve spiritual progress through devotion (*bhakti*) by surrendering to the Supreme Lord, regardless of their *varṇa*.

Secluded association is forbidden:[32]

Mātrā — Mother

svasrā — A grown-up sister

duhitrā — A grown-up daughter.

[SB 9.19.17, M.S. 2.215]

Spiritual authorities:[33]

Śāstra — scriptures

Sādhu — a saintly person, and

Sad-guru — the spiritual authority.

[SB 4.16.1]

Stages of Lord Kṛṣṇa's age:

Kaumāra age is defined as birth to 5 years of age.

Paugaṇḍa age means 6 to 10 years old.

Kaiśora age refers to 11 to 15 years of age.[34]

[BRS 2.1.309-310]

Trī-guṇa Prakṛti and its relevant creation:

During creation, *devatā* and mind are generated from the *sattva-guṇa*.

During creation, ten senses and intelligence are produced from the *rajas-guṇa*.

During creation, the five material elements are created from the *tamas-guṇa*.

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[32] A person who has taken a vow of celibacy should avoid meeting even one's own mother, grown-up sister or daughter in a secluded place because the senses are so strong that they may arouse strong lusty desires to have physical union with them. SB 7.12.9 says that one should not come in contact with a grown up daughter. It is likened to a pot of ghee coming in contact with fire.

[33] A *sādhu* or *sad-guru*, lives by *śāstra* and explains them to an inquisitive and eligible candidate.

[34] Lord Kṛṣṇa never crosses over *kaiśora* age.

3

[SB 3.26.27-32, 10.88.3]

Vaiṣṇava interpretation of the praṇava, AUM:[35]

The sound component A in *praṇava* represents Lord Kṛṣṇa, the Lord of all living entities.

The sound component U in *praṇava* indicates Śrīmatī Rādhārānī, the pleasure potency of the Supreme Lord.

The M in *praṇava* represents all living entities, *jīva*.

[CC Ādi 7.128.]

[35] Many different meanings of AUM are there in various texts.

3½

Most intimate Devotees of Lord Śrī Caitanya Mahāprabhu:

Rāmānanda Rāya, Svarūpa Dāmodara, Śikhi Māhiti and his sister Mādhavī-devī dāsī. [36]

[CC Antya 2.106]

[36] She was counted as one half in pre-modern times in Bengal.

4

Anubandha-catuṣṭaya:

The four essential components of a text, often referred to in traditional Indian literary and philosophical analysis:

तत्र अनुबन्धो नाम अधिकारि-विषय-संबन्ध-प्रयोजनानि ।

अधिकारी, *adhikārī* – This component identifies who can benefit by studying the text.

विषयः, *viṣayaḥ* – This is the core content or theme of the text.

सम्बन्धः, *sambandhaḥ* – It means inter-relationship between signified and its signifier, *vācya-vācaka-sambandha*.

प्रयोजनम्, *prayojanam* – The ultimate purpose or the goal of the text.

[TS Anu 8 and glossary]

Associates of Śrī Kṛṣṇa when He stole gopīs' cloths:

Dāma, Sudāmā, Vasudāma and Kiṅkaṇī[37] were present with Kṛṣṇa when He stole the clothes of the *gopīs* bathing in the Yamunā river.

[GC 1.21.25]

Auṁ and their meanings:

A indicates Lord Balarāma and represents Viṣṇu,

[37] The associates were children of four to five years of age.

U refers to Lord Pradyumna and represents Lakṣmī.

M denotes Lord Aniruddha and represents the 25th element, a servant of the above two.

o (dot on the letter *ṁ*) means Lord Kṛṣṇa.

[GTU 1.75, it is the seat of brahman, PP uttara-khaṇḍa]

Āśramas, their corresponding duties and locations in the universal form of the Lord:

Āśrama[38]	**Core Duties**[39]	**Spiritual Focus**	**Universal form.**
Brahmachārya (Student), first 25 years of life.	Dedicated to learning, discipline, celibacy, service to guru	Preparing the mind & body for righteous living and learning to take future responsibilities.	Symbolically situated in the heart of the Lord.
Gṛhastha (House-holder) Roughly 25–50 yrs.	Family care, performing rituals, charity, and hospitality.	Balancing material responsibilities with *dharma*, ensuring they provide sustenance to all other *āśramas*.	Symbolically located on the loins of the Lord.
Vānaprastha (Forest-dweller) Around 50–75 yrs.	Withdrawal from active duties, contemplative life, and austerity.	Detachment, cultivating inner peace, & deepening devotion.	Symbolically located on the chest of the Lord.
Sannyāsa (Renunciate) Final stage, ideally after 75 yrs.	Renunciation of possessions, wandering as ascetic, and seeking alms.	Constant meditation to attain liberation (*mokṣa*).	Symbolically situated on the head of the Lord.

Manusmṛti 6.89–92 — Describes the duties of the four *āśramas*.

Bhagavad-Gītā 18.3–11 — Explains renunciation and duties in different stages.

Attributes of Absolute Truth, Lord Kṛṣṇa:

Nāma — Divine Name. The transcendental sound vibration of the name of Lord Kṛṣṇa is non-different from Him. It carries His full potency. He has many names according to His beautiful forms, qualities, associates and activities[40].

(CC Madhya 17.133)

Rūpa — Divine spiritual Form of Lord Kṛṣṇa are *sat-cit-ānanda*—eternal, conscious, and blissful. They are the embodiment of beauty and charm.

His complexion is the color of a dark rain cloud, adorned with a peacock feather and a forest garland. His beauty enchants the entire creation. Meditating on His form, especially in His *Vraja-līlā*, deepens *rasa* and evokes spontaneous devotion (*rāga*) (SB 3.2.13)

Guṇa — Divine Qualities. Lord Kṛṣṇa possesses unlimited transcendental qualities. Contemplating His qualities inspires loving service and reveals His personality as both majestic and intimate. (BRS 2.1.16)

Līlā — Pastimes. Lord Kṛṣṇa performs many amorous pastimes that express His love, compassion, and joy. Hearing and remembering His *līlās* awakens *prema* and deepens *sambandha* (relationship). (CC Madhya 20.397, Gītā 4.9)

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[38] The *āśrama* system is closely tied to the four *puruṣārthas* (goals of life): *dharma* (righteousness), *artha* (prosperity), *kāma* (desire), and *mokṣa* (liberation). Each stage emphasizes different goals, but together they create a holistic path for spiritual and social fulfillment.

[39] For duty SB 3.12.43 Vijaya Dhwaja *tīrtha tīkā*, for location SB 11.17.14.

[40] Chanting the name (e.g., Hare Kṛṣṇa) purifies the heart, awakens love, and is the most accessible form of *sādhanā*.

Basic needs common to embodied living entities:

Āhāra — Means intake of any substance through its respective sense organ.

Nidrā — Sleep.

Maithuna — Mating.

Bhaya — Fear[41] [42]

[H.P. Mitralābha verse 24]

Brave person, vīra:

Yuddha-vīra — A warrior who is valiant in fighting and is unafraid to die in a battle.

Dāna-vīra — A charitable person who is willing even to sacrifice his life for a good cause.

Dayā-vīra — A compassionate person who has unlimited compassion toward all.

Dharma-vīra — A person who is willing to sacrifice his life for the cause of protecting principles of *dharma* (righteousness) and follows them rigorously.

[BRS 4.3.2]

Brothers of Nanda Mahārāja:

Nanda Mahārāja, the father of Lord Kṛṣṇa has four brothers – the eldest, Upānanda; Abhinanda; Sananda; and the youngest Nandan.

[GC 1.2.53, 1.3.30,]

[41] The major difference between non-human and human beings is that later have the facility to inquire about the ultimate purpose of life, whereas all other species do not have proper intelligence to inquire about it; The rest of activities are the same for all embodied living beings.

[42] Defending (caused mainly out of fear or a loss of possession.)

4

Anarthāḥ, obstacles to the path of spirituality:

Duṣkṛtottha — Anarthas arising out of impious thoughts and actions. Upon committing a sinful act, thoughts are polluted and the servitude mentality becomes covered.

Sukṛtottha — Anarthas born out of pious actions. One becomes proud of one's aristocracy such that his mentality of servitude becomes covered.

Aparādhottha — Anarthas arising out of offenses to the holy name, holy *dhāma* or worship. Upon committing offenses devotional progress is checked.

Bhaktyuttha — Anarthas that arise out of *bhakti* itself. When one does not rigidly follow *sādhanā bhakti*, then one's mentality towards service to the Lord diminishes.

[MK 3.1]

Cāṇakya kūṭanīti –Diplomacy:

The four principles of *Rāja-Nīti*, often attributed to ancient Indian political strategy, are:[43]

साम — *Sāma*, To conciliate issues with diplomacy and negotiation. It emphasizes using peaceful and persuasive methods to resolve conflicts and achieve goals.

दान — *Dāna*, To offer gifts or incentives to win over opponents or allies. It involves using material rewards to influence others.

दण्ड — *Daṇḍa*, To punish opponents using military power or coercion to achieve objectives when other above methods fail.

भेद — *Bheda*, To divide This principle involves creating divisions or exploiting existing differences among opponents to weaken them. It focuses on strategic manipulation and intelligence.

साम दान दण्ड भेद इति नीतिश्चतुष्टयम् ।
सामादीनि प्रयुञ्जीत, यथासाम्यं यथाबलम् ॥

[43] These are the four strategies of diplomacy. One should use these strategies appropriately according to the situation and one's ability.

[SB 7.5.19]

Characteristics of Sanātana dharma:

Ahiṁsā (अहिंसा) – Not to harm any living entities by words, minds and actions.

Satyam (सत्यम्) – Truthfulness.

Akrodhaḥ (अक्रोधः) – Calmness or absence of anger towards all living beings.

Dānam (दानम्) – charity as per *Bhagavad-Gītā* 17.12.

अहिंसा सत्यमक्रोधो दानमेतत् चतुष्टयम् ।
अजातशत्रो सेवस्व धर्म एष सनातनः ।। (SRS 4.10.)

Chaste wife's service attitude:

A chaste wife renders service to her husband.

A chaste wife is always favorably disposed towards her husband.

A chaste wife is equally disposed towards her husband's relatives and friends.

A chaste wife faithfully follows the vows of her husband.

[SB 7.11.25]

Chaste wife's duties:

Dāsī — A chaste woman pleasantly performs her household chores as an obedient servant.

Nirlajjā vaiśyā — A chaste woman is an expert in conjugal affairs (only with her husband).

Mātā — A virtuous woman showers her husband with motherly love.

Salāha-kāriṇī — A righteous woman properly advises her husband in difficult situations as they arise.

[PP Sṛṣṭi-Khaṇḍa 1.52.58]

4

Classifications of pūjārīs in fire sacrifice:

Hotā offers oblations and chants *Ṛg-Veda*.

Udgāta chants *Sāma-Veda*.

Adhvaryau arranges the altar for sacrifice and chants *Yajur-Veda*.

Brahmā supervises the above three.

[TS Anu 14]

Core verses of Bhagavad-gītā known as catuh-śloki:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः नाशयामि ।आत्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā ॥

Core verses of Bhāgavatam known as catuh-śloki:

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् । पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥ २.९.३२॥

aham evāsam evāgre nānyad yat sat-asat param
paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि । तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥ २.९.३३॥

ṛte 'rthaṁ yat pratīyeta na pratīyeta cātmani
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ ॥

यथा महान्ति भूतानि भूतानि स्वेषु भूतसु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥ २.९.३४॥

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham ॥

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः । अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥ २.९.३५॥

etāvad eva jijñāsyaṁ tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā ॥

Cosmic Annihilations:

Naimittika-laya — Occasional annihilation is a dissolution of the three planetary systems at the end of the day of Brahmā.

Prākṛtika-laya — Elemental annihilation is the dissolution of the seven basic elements of creation at the end of the life of Lord Brahmā.

Nitya-laya — Continuous annihilation is the six types of continuous transformations of all created beings. (See category no. 6, janma, etc.)

Ātyantika-laya — ultimate annihilation is the emancipation of an individual transcendentalist from the phenomenal world when the material *ahaṁkāra* is fully dissolved by spiritual knowledge or fully re-oriented in devotion as a *dāsa* of His deity. [44]

[SB 12.4.4-6, 34-36, 12.7.17]

[44] Only the last annihilation, *Ātyantika-laya*, is individual, whereas the first three are collective.

4

Criticisms to a Vaiṣṇava should be avoided:

A *Vaiṣṇava* born in a low family should not be criticized for his low birth.

One should not cast aspersions on a *Vaiṣṇava* because he has unpleasant bodily complexion.

One should never point out a deformed bodily limb to a handicapped *Vaiṣṇava*.

One should not reproach a *Vaiṣṇava* because of an infirmed body.

[UA verse 6]

Dhāmas — major holy places in four major directions in India:[45]

Badarikāśrama is in north India.

Rameśvara is in south India.

Jagannātha Purī is in east India.

Dvārakā is in west India.

[Indian Geography]

Directions and protectors of hidden treasures:

The southern side has poisonous wasps and drones to keep the treasure safe. This side represents *karma-kāṇḍa*.

On the western side, a ghost protects the treasure. This side represents *jñāna-kāṇḍa*.

On the northern side, a large black serpent guards the treasure. This side represents mystic *yoga*.

A little digging on the eastern side will immediately reveal the treasure. This side represents devotional service to the Supreme Lord Kṛṣṇa.

[CC Madhya 20.132-136]

[45] These four are some of the major places within India, there are many other holy places for all varieties of people.

Expansions of Śrī Kṛṣṇa in the world, their residences and what they represent:[46]

The first expansion, Vāsudeva represents pure conscious-ness and His abode is *Vedavatī*.

The second expansion, Saṅkarṣaṇa represents material ego and His *dhāma* is Viṣṇu-loka.

The third expansion Pradyumna, represents intelligence. Dvārakā-purī is His place.

The fourth expansion, Aniruddha, represents the mind. Śvetadvīpa is His abode.

[SB 12.11.21-22. Cc Madhya 20.186]

Garments Śrī Kṛṣṇa wears in Vṛndāvana:

kañcuka – kurta

Uṣṇīya – pagadi, (turban)

tunbandha – dhoti

Uttarīya – *dupaṭṭā*, *cādara*.

[BRS 2.1.350-351]

Human pursuits in Varṇāśrama-dharma:

Dharma — Perform righteous duties in accordance with *śāstra*.

Artha — Prosperity. Performing tasks according to the *śāstra* to bring it.

Kāma — Multitude of mundane desires. Gratifying the senses per *śāstric* injunctions.

Mokṣa — Final emancipation. Striving to acquire knowledge while refraining from any activity that binds one to this phenomenal world.

[SB 1.1.2]

[46] These expansions are known as *caturvyūha* and are called *Prabhāva-vilāsa*.

4

Imperfections of every jīva:

Delusion (*Bhrama*) — Accepting an object to be different from what it is or accepting improper knowledge about an object.

Inattentiveness (*Pramāda*) — Misunderstanding arises due to inattentive hearing or inattention.

Vipralipsā — Cheating. It can be done consciously with intention to deceive someone or unknowingly because of improper knowledge.

Imperfect senses (*Karaṇāpāṭava*) — Senses are limited in their functions and data gathered by senses can be deceiving or be misinterpreted.

[CC Ādi 7.107]

Indicators of material prosperity:

Janma — Birth in an aristocratic family.

Aiśvarya — Plenty of riches.

Śruta — Learned scholar.

Śrī — External opulence or beauty.

[SB 1.8.26]

Kali-yuga and its effects related to irreligiosity:

Gambling (*Dyūtaṁ*) — *Rājasīc* and *tāmasīc* people in *Kali-yuga* will prefer to earn money mostly by illicit means. Gambling diminishes truthfulness. Casinos are places of gambling.

Intoxication (*Pānaṁ*) — Of all kinds including alcohol. *Rājasīc* and *tāmasīc* people long for intoxication of all sorts. It disrupts austerity. Bars are the places for drinking alcohol.

Women (*Strī*) — Literally means *rājasīc* and *tāmasīc* people, in general, crave illicit relations with women other than one's wife. Desire for illicit sex pollutes the heart and diminishes cleanliness and fidelity. Brothels are places for illicit sex.

Violence (*Hiṁsā*) — *Rājasīc* and *tāmasīc* people wanting satisfaction from their palate indulge in meat eating. In-take of meat

makes one less compassionate towards other living beings. It violates mercy and non-violence. Slaughter-houses are places of violence.

अभ्यर्थितस्तदा चास्मै स्थानानि कलये ददौ ।
द्यूतं पानं स्त्रियं हिंसा यत्राधर्मश्चतुर्विधः ।।
[SB 1.17.38]

"Sūta Gosvāmī said: Thus, being petitioned, Mahārāja Parīkṣit gave Kali[47] permission to reside in places where gambling, drinking, illicit sex, and animal slaughter are done—where the four types of irreligion are found.

Kinds of Brahmacārya:

Sāvitra — Observes celibacy for three days during the sacred thread ceremony.

Prājāpatya — Maintains celibacy for one year.

Brāhma — No sex till the completion of the Vedic study.

Bṛhat — Remains celibate for one's entire lifetime.

[SB 3.12.42, S.T.]

Material miseries jīva experiences:

Birth (*Janma*) — At the time of birth, one endures so much pain that one forgets one's real identity.

Death (*Mṛtyu*) — The pain of death is so painful like getting simultaneously stung by a thousand scorpions.

Old age (*Jarā*) — The mind gets tormented by the gap between diminishing sensory capacities and persistent desires to enjoy sense objects.

Disease (*Vyādhi*) — A person may become incapacitated to function even routine norms.

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[47] Please see above the verse quoted from SB

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जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।। [GĪTĀ 13.9][48]

Miscreants or duṣkṛtinah:

Mūḍhā — Fools. They are utterly bereft of discretion.

Narādhama — The lowest amongst mankind. A person, despite having knowledge of the scriptures, does not act for his ultimate welfare.

Māyayā-apahṛta-jñānā — Those people who have their discretion carried away by *māyā*.

Āsuraṁ bhāvaṁ āśritāḥ — Secularists who deny the existence of the Lord and the origin of the scriptures. Their characteristics are detailed in the 16th chapter of the *Gītā*.

[GĪTĀ 7.15].

Names of Śrī Kṛṣṇa's chariot-horses and their colors:

Śaivya — Greenish

Sugrīva — Grayish

Meghapuṣpa — Cloud-like

Balāhaka — Ashen.

[SB 10.53.5]

Nāma-ābhāsa:

Saṅketa — Incidentally chanting the Holy Name of the Lord. Examples are the chanting of Ajāmila and the *yavanās*.

Parihāsa — Jokingly chanting. An example is Jarāsandha's calling and laughing at Lord Kṛṣṇa during a fight.

Stobha — Chanting as a part of a song to fill up a tune.

Hela — Chanting in disregard, such as Mlecchas chants of "harām." [49]

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[48] Śrī Kṛṣṇa advises that every person should learn to see the faults at these stages and try to get out of this *saṁsāra*.

[49] In the *Kali-yuga*, chanting the holy names of the Lord is the primary *dharma* for all as said in SB 12.3.51

[SB 6.2.14]

Nāyak or hero in a drama/anecdote:[50]

Dhīrodātta — This *nāyak* is a sober, gentle, humble and forgiving person. He is merciful, determined, chivalrous and attractive. e.g. Lord Rāma.

Dhīralalita — This *nāyak* is funny, expert in joking and always in full youthfulness. He is free from all anxieties, domesticated and very submissive to his lover. e.g., Cupid.

Dhīrapraśanta — This *nāyak* is peaceful, forbearing, considerate and obliging. e.g. Yudhiṣṭhira Mahārāja.

Dhīroddhata — This *nāyak* is proud, and easily gets angered. He is restless and complacent. e.g. Bhīma.

[BRS Ch 23]

Paraphernalia held in the lotus hands of Lord Viṣṇu:[51]

Padma — Lotus.

Śaṅkha — Conch shell (Pāñcajanya)

Cakra — Disc (Sudarśana-cakra)

Gadā — Club (Kaumodakī)

[SB 3.15.27, 4.8.47, 10.3.30]

Residential preferences based on prākṛtika guṇa:

A devotee prefers to live near a temple of the Supreme Lord or in His *dhāma* or in the association of other devotees.[52]

A sage in the prominent *sattva-guṇa* loves to live in a forest or in seclusion from a society.

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[50] Lord Kṛṣṇa exhibits all four characteristics. These are also literary classifications in Indian classical drama.

[51] Various names are ascribed to The Lord according to the permutations of these four objects. See item 24.

[52] The first category is stated only in the *Bhāgavatam*. The *Dhāma* is of the internal energy of the Supreme Lord.

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A materialist in the *rajas-guṇa* craves to live where sensual pleasures in all different varieties are readily available.

A person in the *tamas-guṇa* wastes valuable time in a brothel or gambling house.

[SB 11.25.25]

Sanat-kumāras:

Sanat-kumāra, Sanaka, Sanandana and Sanātana.[53]

[SB 3.12.4]

Śatru or type of enemy within a family:[54]

Ṛṇa-kartā — A father who leaves debt behind is an enemy to his children.

Vyabhicāriṇī — A mother who marries twice is an enemy to her children.

Rūpavatī — A beautiful wife is an enemy to her husband because other males are interested in seducing her.

Apaṇḍita — A foolish and uneducated child is an enemy to one's parents.

[HP intro.]

Sources of material bodies:

Udbhij-ja — Living entities that sprout from the earth. e.g., trees, plants, creepers, or vines

Sveda-ja — *Jīvas* born from perspiration. e.g., gadflies, mosquitoes, bedbugs, and lice.

Aṇḍa-ja — Living entities born from an egg. e.g., birds, snakes, crocodiles, fish, tortoises, etc.

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[53] They are collectively known as *catuḥsana* or Kumāras. They are the first celibate sons born from the mind of Lord Brahmā.

[54] Social and or emotional problems may arise due to having an enemy within the family.

Jarāyu-ja — *Jīvas* born from an embryo. e.g., four-legged animals, (cows, deer, lions etc.), fiends, and humans.

[MS 1.43-45]

Śrī Caitanya Mahāprabhu appeared to His dear bhaktas:

Śrī Caitanya came to observe the ecstatic dancing of Lord Nityānanda.

Śrī Caitanya participated in the *kīrtana* at the house of Śrīvāsa.

Śrī Mahāprabhu appeared at the house of Rāghava Paṇḍita.

He appeared at the home of His mother, Śrīmatī Śacīmātā when she called Him for a food offering.

[CC Antya 2.5-6]

Stages of a result for performed action:

अप्रारब्ध-फलं *Aprārabdha-phalaṁ*	Unmanifested sinful reactions (not yet begun to bear fruit)
कूटं *Kūṭaṁ*	Latent sin (deep-rooted, subtle impressions)
बीजं *Bījaṁ*	Seed of sin (inclination to commit sin)
फलोन्मुखम् *Phalonmukham* or *Prārabdha*	Karma fruit is about to manifest as pain or pleasure.

अप्रारब्धफलं पापं कूटं बीजं फलोन्मुखम्
क्रमेणैव प्रलीयते विष्णुभक्तिरतात्मनाम् ।।

Translation: "The sinful reactions in their various stages—unmanifested (*aprārabdha*), latent (*kūṭa*), seed-like (*bīja*), and about to bear fruit (*phalonmukha*)—are gradually destroyed for those whose hearts are absorbed in devotion to Lord Viṣṇu." [55]

[55] This verse outlines the four stages of sin and affirms that pure *bhakti* is so potent that it eradicates even the deepest impressions of *karma*. Sincere engagement in *Viṣṇu-bhakti* not only purifies the present karma but also dissolves the karmic seeds of future suffering.

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[BRS 1.1.23, BhS Anu 129, verse 353]

Stages of *buddhi*:

Jāgrati	Wakeful stage. The mind, senses, and intelligence are active.
Svapna	Dreaming stage. The mind and intelligence are active; the senses are inactive.
Suśupti	Deep sleep. All knowledge-acquiring faculties — the mind, intelligence, and working and knowledge-acquiring senses — remain fully inactive. The sleeping person totally loses external awareness.
Turīya	Beyond the three stages stated here. It is also known as the transcendental stage for a *jñānī*.

[CC Ādi 2.24]

Stages of sannyāsa:

Kuṭīcaka svāśramakarmapradhāna (कुटीचक स्वाश्रमकर्मप्रधान) — This is the initial stage. A person lives in his *kutīra* outside the village and strictly follows his duties. He emphasizes *karma*.

Bahvodaḥ karmopasarjanī kṛtya jñānapradhāna (बह्वोदः कर्मोपसर्जनीकृत्य ज्ञानप्रधान) — A *sannyāsī* who prioritize knowledge vs karmic activities and hence, does not perform any *karma* for his livelihood.

Haṁsa jñānābhyāsaniṣḍha (हंस ज्ञानाभ्यासनिष्ठ) — Indicates a *sannyāsī* who has firm trust in studying the scriptures and does not perform any activities outside of his *āśrama*.

Paramhaṁsa prāptatattva niṣkriyaḥ (परमहंस प्राप्ततत्त्व निष्क्रिय) — Denotes a *sannyāsī* who has realized the *parama-tattva* and does not perform any activities for his livelihood.

[SB 3.12.43 Vijaya Dhwaja tīrtha tīkā]

Stages of vānaprastha:

Vaikhānsāḥ — One sustains oneself by eating just roots.

Bālakhilya — One eats[56] whatever comes along the way by providence and does not stock any foods for the next day.

Udumbara — One sustains one's livelihood by eating fallen fruits from the trees.

Phenapā — One takes foam that drips from the mouth of a calf while she drinks milk from her mother.

[SB 3.12.43 Vijaya Dhwaja tīrtha tīkā]

Subtle senses and their presiding deities:

Consciousness (*Citta*) — Vāsudeva and *Kṣetrajña* are the worshipful deity and the presiding deity, respectively.

Ego (*Ahaṅkāra*) — Saṅkarṣaṇa and Rudra, are the worshipful deity and the presiding deity, respectively

Mind (*Mana*) — Aniruddha is the worshipful deity and Candra is the presiding deity.

Intelligence (*Buddhi*) — Pradyumna and Brahmā are the worshipful deity and the presiding deity respectively.

[SB 3.26.14, 21 S.T., SB 3.36.14]

Sukṛtinaḥ or pious persons who may approach the Supreme Lord:

Ārta — One who is distressed. A pious person prays to the Supreme Lord to become free from agony or suffering, e.g., Gajendra.

Arthārthī — One who desires wealth. A pious person prays to the Lord to get his material desires fulfilled. e.g., Dhruva Mahārāja.

Jñānī — An inquisitive person. An inquisitive person seeking spiritual knowledge prays to the Lord, e.g., Catuḥsanā Kumāra.

Jijñāsu — A sincere seeker of the Absolute Truth. He inquiries about the Lord and His creation, e.g., the sages of Naimiṣāraṇya forest.

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[56] Vegetarian diet only.

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[GĪTĀ 7.16]

Śiṣya, Follower:

Uttama adhikārī — The best student acts by anticipation of instructions from a senior.

Madhyama adhikārī — A second-class follower reacts favorably upon receiving instructions from a superior.

Adhama adhikārī — A third-class follower reluctantly does any task given by a superior or elderly person.

Akartā — A non-doer[57]

उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।
अधमोऽश्रद्धया कुर्याद् अकर्तोच्चरितं पितुः ।।

[SB 9.18.44]

Varṇas, their prākṛtika guṇa and body parts of the cosmic form of the Lord they represent:[58]

The predominant *guṇa* of *brāhmaṇas* is *sattva*. They represent the face of the cosmic form of the Lord[59]. In the present context, they are intellectuals, priests or teachers. Their main function is to guide the society on the path of righteousness.

The predominant *guṇa* of *kṣatriyas* is a mixture of more *rajas* and less *sattva-guṇa*. They represent the arms of the cosmic form of the Lord. Their main function is to protect and assure that the general mass follows their *dhārmic* duties. In the present context, they are rulers, warriors or administrators.

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[57] The lowest ranking is a non-doer who refuses to act upon a request from a superior even though acceptance of the instruction may bring benefit to the non-doer. Such a person is, therefore, considered as the feces of his parents.

[58] The vocational divisions of people according to their qualifications were created by Lord Śrī Kṛṣṇa based on their individual innate natures and not on birth alone. As time passed, people started being allocated their *varṇa* according to birth for lack of easy access to qualified *brāhmaṇa* (who assess people and determine their *varṇas*) and ease of management. However, this has become too rigid and dysfunctional nowadays.

[59] The comparison with the cosmic form is from SB 2.5.37, 11.17.13.

The predominant *guṇa* of *Vaiśyas* is a mixture of more *rajas-guṇa* and less *tamas-guṇa*. They represent the thighs of the cosmic form of the Lord. Their function is to supply the basic needs of the society. They are agriculturalists and merchants.

The predominant *guṇa* of *sūdras* is *tamas*. They represent the feet of the cosmic form of the Lord. Their functions are to provide labor and other menial services to the society.

Varṇas and their quarantine periods[60]

Brāhmaṇa remains contaminated for ten days;

Kṣatriya for twelve days;

Vaiśya for fifteen days; and

Sūdra for thirty days.

[SK vol. 5.143]

Vedas and their propagators:

(Śrī Vyāsadeva divided the eternally existent Vedas into four and gave them to his disciples.)

Ṛg-Veda is the first of the original Vedas. Paila *Ṛṣi* propounded the oldest of the four Vedas, it comprises of a thousand *sūktas* for *karma-kāṇḍa* activities. *Hotā* priests performed the associated rituals. (SB 12.6.52)

Yajur-Veda is the second of the Vedas and propagated by Vaiśampāyana *Ṛṣi*. It contains collections of prose for various sacrifices. It has two main branches, Kṛṣṇa *yajurveda* and *Śukla-yajurveda*. *Yajur-Veda* is the smallest of all Vedas. *Adhvaryu* priests performed the associated rituals. (SB 12.6.52)

Sāma-Veda is the third of the four Vedas, was promulgated by Jaiminī. It contains music for singing the *sūktas*. *Udgātā* priests performed the associated rituals. (SB 12.6.53)

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[60] When there is a death in the family. One should not perform any deity worship during this quarantine period.

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Atharva-Veda was propagated by Sumantu *Ṛṣi*. Brahmā priests performed the associated rituals. Many incantations for destroying enemies and mantras for safety and protection from evil or calamities.

[M.S.1.23, T.S. Anu 14 SB 12.6.53]

Verses[61] that inspired Śrī Śukadeva Gosvāmī.[62]

3.2.23:

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

10.14.1:

śrī-brahmovāca
naumīḍya te *'bhra-vapuṣe taḍid-ambarāya*
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

10.21.5:

varhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
vibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ

1.9.20:

Yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhrittamam
Akaroḥ sacivaṁ dutam sauhridādatha sārathiṁ.

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[61] These verses from *Śrīmad-Bhāgavatam* describe beautiful forms, wonderful qualities, transcendental pastimes, and associates of Śrī Kṛṣṇa. Therefore, upon hearing them the heart of even the brahman realized Śukadeva was captured and he returned to his father's home to study *Śrīmad Bhāgavatam*.

[62] He returned to his father, Śrī Vyāsadeva's *āśrama* for study:

1.9.21

Sarvātmanaḥ samadriśo hyadvasyānahaṅkriteḥ

Latkritaṁ mativaiṣyaṁ niravadyasya na kvacit.

Visions of a madhyama-adhikārī:

Īśvare-prema — A *madhyama* category *vaiṣṇava* sees the Supreme Lord with Love.

Tadadhineṣu maitrī — He develops friendship with devotees.

Baliśeṣu kṛpā — He is merciful to the innocent.

Dviṣatṣu-upekṣā — He ignores secularists.

[SB 11.2.46]

Vṛtti –Occupations for a householder:

Vārtā vṛtti — Earning one's livelihood by lawful farming.

Sañcya vṛtti — Performing ritualistic rites for one's maintenance.

Śālīna vṛtti — Managing to store grains for one year for the entire family.

Śiloñchana vṛtti — Living by collecting grains from the paddy field.

[SB 3.12.42, S.T.]

Yugas:

The *Satya-yuga* is a golden age. The *Yugāvatara* is white. The process of attaining the goal of life is meditation. The Yuga cycle is 1,728,000 years long. One may live for 100,000 years. Human beings are one hundred percent virtuous.

The *Tretā-yuga* is a silver age. The *Yugāvatara* is red. The recommended process is sacrifice. The yuga-cycle is 1,296,000 years long. One may live for 10,000 years. The people are seventy-five percent virtuous.

The *Dvāpara-yuga* is a copper age. The *Yugāvatara* is dark blue. The process is deity worship. The yuga-cycle is 864,000

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years long. The life span for human beings is 1,000 years. Human virtues are at fifty percent capacity.

The *Kali-yuga* is called the Iron age. The *Yugāvatara* is golden yellow. The process is *nāma-saṅkīrtana*. The yuga cycle is 432,000 years long. The life-span for human beings is 100 years and their virtues are twenty-five percent capacity.[63][64]

[SB 1.3.5, 3. Cc Madhya 20.34-36]

Please see the appendix under yuga cycle

[63] There is a transitional period between two yugas called *sandhyā* and *sandhyāṁśa*. For *Satya-yuga*, these two are 800 divya *varṣa* – divine years, at the beginning and ending of *Satya-yuga*. For *Tretā-yuga* has 600 divya *varṣa*, for *Dvāpara-yuga*, 400 divya *varṣa* and for *Kali-yuga*, 200 divya *varṣa*.

[64] One human year is equivalent to one divine day, 360 such days form one divine year.)

5

Adharma:[65]

Vidharma — *Dhārmic* principles that are against *śāstra*.

Para-dharma — *Dhārmic* principles practiced by others for which one is unfit.

Upa-dharma — A set of non-scriptural guidelines by a heretic or an impostor.

Chhala-dharma — A misinterpretation of Vedic scriptures by word-jugglery with an intention of bewildering innocent seekers. A pretender misleads people with improper knowledge or deceives them with sweet speech.

Ābhāsa-dharma — A person with a pretentious mindset, willfully neglects prescribed duties as per scriptures but makes a show of following them.

[SB 7.15.12-13 S.T. SB 10.29.24 VC]

Aparādha — Primary effects of offenses.

Kautilya — Hypocrisy

Aśraddhā — Faithlessness

Bhagavan-niṣṭhā-cyāvaka-vastv-antarābhiniveśa – Absorption in unrelated objects to devotion erode one's fixity in Bhagavān.

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[65] Dharma is not equivalent to a religion or religious practices and hence, we retain the word "Dharma" here as it is.

Bhakti-śaithilya — Slackness in devotion

Sva-bhakty-ādi-kṛta-mānitva — Pride arising from the execution of one's own devotional acts.

(Bhk.S Anu 153.2)

Arrows of Cupid (Kāmadeva):

Māraṇah: Incapacitating. This arrow of cupid makes to lose recipient's awareness.

(Below four arrows describe the effect of the arrow while the first one describes the affected person.)

Stambhanaḥ — Paralyzing. This arrow of a cupid stunts a receiver such that he feels paralyzed.

Jṛmbhanaḥ — Yawning. The receiver yawns when attacked by this arrow of *Kāmadeva*, as if he may be very tired in affairs of love.

Śośaṇaḥ — Emaciating. This arrow of cupid emaciates the receiver.

Unmādanaḥ — Maddening. This arrow of a cupid causes the receiver to become excited in love.

[B.V.P. Brahma Khaṇḍa ch.4]

Aspects of deity worship:

Abhigamana — Preparatory activities including taking bath, wearing fresh clothes, *tilaka* and *tulasī* beads. A *pūjārī* cleanses and decorates the temple, then cleanses and puts aside *pūjā* articles.

Upādāna — Gathering the articles for worship. This includes picking flowers, *tulasī* leaves and fresh seasonal fruits. [66]

Yoga — Attaining spiritual identity. A worshiper tries to abandon material concept of life and identifies himself as the servant of the Lord.

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[66] A *pūjārī* prepares various palatable food dishes also known as *bhoga*; that is then offered to the deity. After offering is made then it is served to devotees as *prasāda*.

Ijyā — Worship of the Lord. This includes meditation, *mānasa-pūjā* and *upācāra*; such as waking deity, putting Him to rest, and making offerings of *āsana*, *pādyam*, and *snāna* at the proper times.

Svādhyāya — Study of the scriptures. These include study of *Vaiṣṇava śāstra*, recitations of prayers, *stotras*, daily chanting of *kīrtana* and *nāma-japa*.

[PPr vol. 1, Intro. p.21]

Auspicious trees[67] as per Vāstu Śāstra:

Tree	Usage & Significance	Placement in the home per Vāstu
Tulasī	Revered as the consort of Viṣṇu; worshipped daily; purifies atmosphere; medicinal use in fevers, immunity.	Best placed in the north, east, or north-east of the house.
Nimba (Neem)	Known for strong medicinal properties; believed to ward off evil energies; leaves used in rituals and purification.	Planted in the north-west or west; not too close to the house foundation.
Bilva (Bael)	Sacred to Lord Śiva; leaves offered in worship; fruit used in Ayurveda for digestion and cooling.	Suitable in the north or east garden areas.
Peepal	Considered abode of divine energies; worshipped on Saturdays; improves oxygen levels; linked to longevity.	Traditionally planted near temples or outside the main compound; not inside close residential courtyards.

[67] There are a few more preparations, we only listed these five.

5

Tree	Usage & Significance	Placement in the home per Vāstu
Banyan (Vata/Ashvattha)	Symbol of stability, shelter, and wisdom; associated with Brahmā, Viṣṇu, and Śiva; central in village life.	Best outside the home compound, often near community spaces or temples.

Avidyā States of ignorance:

Tamaḥ — Svarūpa-aprakāśa - Ignorance about one's real identity. This is the first stage of ignorance wherein one forgets that one is *ātmā* and not a body.

Moha — Dehādi-ahaṁ-buddhi - Sense of ownership in the body. This second stage of ignorance is delusion.

Mahā-moha — Bhogecchā - Desire for sensual gratification. In the third stage, one develops strong desires to gratify one's senses.

Tāmisraṁ — Tat-pratighāte krodha - Anger. In the fourth stage, when satisfaction of senses is somehow or other obstructed by another person then one loses discretion and becomes angry at that person.

Andha-tāmisra — Tannāśe-ahaṁeva-mṛto'smīti buddhi – death conjunctures. In the final stage, a person undergoing deterioration of the body, thinks that he is dying.

[SB 3.12.2 ST, 3.20.18]

Basic subject matters or tattva of Bhagavad-gītā:

Iśvara — Supreme Lord Kṛṣṇa. "*ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*" (GĪTĀ 10.8)

Jīva — Conditioned living entity. "*mamaivāṁśo jīva-loke*, *jīva-bhūtaḥ sanātanaḥ*" (GĪTĀ 15.7)

Prakṛti — Material nature. "*bhūmir āpo 'nalo vāyuḥ*, *khaṁ mano buddhir eva ca*; *ahaṅkāra itīyaṁ me*: *bhinnā prakṛtir aṣṭadhā*" (GĪTĀ 7.4)

Kāla — Time. "*kālo 'smi loka-kṣaya-kṛt pravṛddhaḥ*" (GĪTĀ 11.32)

Karma[68] — Actions. "*jñānāgniḥ sarva-karmāṇi*: *bhasma-sāt kurute tathā*" (GĪTĀ 4.37)

Brāhmanical livelihood:

Ṛta — Collecting grains from a paddy-field.

Amṛta — Collecting grains from marketplaces, rather than begging.

Mṛta — Begging for grains for maintenance.

Pramṛta — Agriculture. Grows crops for sustenance.

Satyāṇrta — A trade. Entrepreneurship for maintenance.

[SB 7.11.18-20.]

Categories of secondary mystic perfections:

Tri-kāla-jñatvam — To know the past, present and future.

Advandvam — To be indifferent to dualities like heat and cold, fame and infamy.

Para-cittādy-abhijñatā — To know what is in another person's heart.

Agny-arkāmbu-viṣādīnāṁ pratiṣṭambha — To be unaffected by the influences of natural calamities, poison; and invulnerable to all types of weapons either made of fire or other elements.

Aparājayaḥ — Unconquerable or undefeatable.

[SB 11.15.8]

Characteristics of intelligence:

Doubt *Saṁsaya* (संशय) — Due to similarity in two objects, one cannot decide which one is the real object. For example: Is a standing object at a distance a *tamāla* tree or Lord Kṛṣṇa.

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[68] The first four items are eternal, whereas *karma* is *anādi* (It has no beginning, but has an end). That means one can end the reactions of one's *karma* by practicing the path of devotion or knowledge.

5

Misapprehension *Viparyāsa* (विपर्यास) — Incorrect know-ledge. For example — Seeing a reflective oyster as a piece of silver.

Determination *Niścaya* (निश्चय) — Upon correct appre- hension and after deliberation one makes determination to perform that task. For example, it is an oyster and not silver metal.

Memory *Smṛti* (स्मृति) — Recalling past experiences.

Sleep *Svāpa* (निद्रा) — Sufficient sleep is necessary to keep the intelligence in working order.

[SB 3.26.30]

Chaste women[69],[70] in Vedic tradition:

Ahalyā (अहल्या) — Wife of Gautama *Ṛṣi*
Draupadī (द्रौपदी) — Wife of five Paṇḍavas
Sītā Devī (सीता) — Wife of Lord Śrī Rāma
Tārā (तारा) — Wife of monkey king Vāli
Mandodarī (मन्दोदरी) — Wife of Rāvaṇa
अहल्या द्रौपदी सीता तारा मन्दोदरी तथा ।
पञ्चकं नः स्मेरन्नित्यं महापातकनाशनम् ।।
[SRS 5.190]

Chronological period of Śrī Kṛṣṇa's stay during His descend:

From birth to three years and four months, Kṛṣṇa lived in Gokula-Mahāvana.

He played with the children of cowherd men in Vṛndāvana from the age of three years and four months to six years and eight months.

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[69] They all are considered as the most chaste women. By daily remembering them, one becomes free from abominable reactions.

[70] Remembering these chaste women means meditating on their pious deeds and characters which purify the mind of a reciter so he will become free from the greatest sin. There are other chaste women also but these are considered the most chaste.

He played with many *gopīs* and cowherd boys in Nandagrāma from the age of six years and eight months to ten years and seven months.

He fought with many demoniac kings in Mathurā between the age of ten years and seven months to twenty-eight years and four months, thus protecting His family members.

He performed His pastimes in Dvārakā between the age of twenty-eight years and four months until His departure at the age of one hundred and twenty-five years from this mortal world.

[SB 10.45.3 VC]

Conative Senses, working senses — Karmendriya

Hands, legs, tongue, anus and genitals are the working senses for all living beings.

[SB 2.9.17, 2.2.35 & 3.20.13, 3.26.12]

Cognitive senses, Knowledge acquiring — Jñānendriya

Eyes can perceive form inclusive of color and shape.

Ears perceive only sound.

Nose perceives only aroma.

Tongue perceives taste as well as touch due to being made of skin.

Skin perceives only touch.

[SB 3.26.13]

Divisions of life air, *prāṇa*[71] in a body

Prāṇa — Responsible for the breathing movement, life air.

Apāna — The downward force, the evacuating air, responsible for defection, urination, menstruation, ejaculation, etc.

Samāna - Balancing *prāṇa* and *apāna* air that is responsible for proper digestion.

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[71] Another five *prāṇas* are listed under ten *prāṇa-s* later in category 10 and their reference is also provided there.

Udāna — Responsible for upward activities like vomiting. It is also responsible for proper enunciation. If this air stops then one suffocates.

Vyāna — Recirculating air in the entire body that is responsible for all activities in the periphery like nerve impulses, blood circulation and cellular activity in all cells.

Factors for completion of any task either just or unjust:

Adhiṣṭhānaṁ — Place of action for *jīva* is a gross body.

Kartā — Doer. "I am the doer"

Karaṇaṁ — Senses. Any of the ten senses, including the mind, are required to execute any pious or impious action.

Ceṣṭā — Endeavors. Various activities carried out by all the *prāṇa* inside the body.

Daivaṁ — Fate or overseer of *ātmā*, i.e. *Paramātmā*.

[GĪTĀ 18.13-14]

Gosvāmīs Temples in Vṛndāvana:[72]

Sanātana Gosvāmī built and installed Rādhā Madanamohana temple.[73]

Rūpa Gosvāmī built Rādhā Govindaji temple. [74]

Jīva Gosvāmī constructed Rādhā Dāmodara temple[75].

Gopāla Bhaṭṭa Gosvāmī built the Rādhā Ramaṇa temple. It is still there and the deities are worshipped every day.

Madhu Paṇḍita built Rādhā Gopīnātha temple and the deities were moved to Jaipur.

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[72] Refer to the song cited for other major temples in Vṛndāvana and their founders.

[73] The original enshrined deity was moved to Karolī, Rājasthan during the attack by the Muslim emperor Aurangzeb.

[74] The original enshrined deity was moved to Jaipur, Rājasthan during the attack by the same emperor mentioned above.

[75] The original enshrined deity was moved to Jaipur, for the same reason stated above.

[Vaiṣṇava Song book "Jaya Rādhā Kṛṣṇa gīti"]

Kali-varjaya — Forbidden acts in Kaliyuga:

Aśvamedha-yajña — A horse sacrifice is forbidden.

Gavālambha — A cow sacrifice is not permitted.

Sannyāsa — To accept *sannyāsa* is not permitted.

Pala-paitṛka — An oblation of flesh to the forefathers is forbidden.

Devareṇa sutotpatti — Begetting a child with a brother's wife is not permitted.[76]

[Cc Ādi 17.164]

Large limbs of Śrī Caitanya Mahāprabhu:

See under 32

[CC Ādi 14.15]

Limbs of a great person:

[See under 32]

Lord Śrī Caitanya Mahāprabhu appeared as five divine principles:

Bhakta-rūpa — A devotee. The Lord Himself expands in the form of a devotee.

Svarūpakam — His expansion. Nityānanda is the expansion of the Lord.

Bhaktākhyaṁ — His plenary expansion. Śrī Advaita Ācārya is the plenary expansion of the Lord.

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[76] To ensure continuance of a family tree, it was customary for a younger brother (a devara, in relationship to his elder brother's wife, *bhābhī*) to produce a child with his *bhābhī*, when the elder brother was unable to beget a child. The devara, younger brother, would unite with his *bhābhī*, once only and not for any sensual pleasure. It is called "*niyoga-vidhi*" This was considered a great responsibility.In Hindu tradition, even today, a relationship between a *devara* and *bhābhī* is regarded as pure and yet intimate.

5

Bhakta-śaktikam — His internal energy. Śrī Gadādhara Paṇḍita is the internal energy of the Lord.

Bhaktāvatāraṁ — His devotee. Śrīvāsa Paṇḍita represents a devotee of the Lord.

पञ्चतत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम् ।
भक्तावतारं भक्ताख्यं नमामि भक्तशक्तिकम् ।। [CC Ādi 1.14]

Major Vaiṣṇava Sampradāyas:

Brahmā is the founder of the *Brahma-sampradāya*. Madhvācārya is the *ācārya* of this *sampradāya*. Their teaching is *dvaitavāda*, dualism. Their commentary on the *Vedānta-Sūtra* is called *Purṇa-prajñā Bhāṣya*.

Lakṣmī Devī is the founder of *Śrī-sampradāya*. Rāmānujacārya is the *ācārya*. Their teaching is *viśiṣṭha-advaitavāda*, qualified monism, and their commentary is Śrī *Bhāṣya*.

The founders of *Kumāra-sampradāya* are the four Kumāras. Nimbārka is the *ācārya*. Their teaching is *dvaita-advaita-vāda* - simultaneous non-difference and difference, and their commentary is *Vedānta Parijāta* Saurabha *Bhāṣya*.

Lord Śiva is the founder of *Rudra-sampradāya*. Śrī Viṣṇusvāmī and Śrī Vallabhācārya are the *ācāryas*. Their teaching is *śuddha-advaitavāda*, pure non-dualism. The name of Śrī Vallabhācārya's commentary on *Vedānta-Sūtra* is Anu *Bhāṣya*.

Lord Caitanya Mahāprabhu is the founder of the Brahma-Madhva Gaudiya *Sampradāya*. Ṣaḍ Gosvāmīs are the *ācāryas*. Their teaching is *acintya-bhedābheda-tattva* and their commentary on the *Vedānta-Sūtra* is *Govinda-Bhāṣya* by Śrī Baladeva Vidyābhūṣaṇa.)

अतः कलौ भविष्यन्ति चत्वारः सम्प्रदायिनः ।
श्रीब्रह्मरुद्रसनका वैष्णवा क्षितिपावना ।।[77]

Ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ

[77] This *śloka* is not traceable in the extent texts of *Padma-Purāṇa*.[NR. p. 11]

Śrībrahmarudrasanakā vaiṣṇavā kṣitipāvanaḥ

Four *sampradāya* will appear in the *kali-yuga* that will purify the world. They are Śrī, Brahmā, Rudra and Sanaka. (PP).

Here we have added Gauḍīya *sampradāya* totaling five *sampradāyas*.

Mukti — liberations:

Sāyujyam ekatvaṁ (सायुज्यम् एकत्वं) — A *yogī* enters into the *brahman* thinking that he has become one with *brahman*, whereas some other *yogīs* desire to enter into the body of the Supreme Lord.

Sālokyaṁ mayā sahaikasmin-loke vāsa (सालोक्यं मया सहैकस्मिन्-लोके वासः) — Living on the same planet Vaikuṇṭha with the Lord. This is the basis for all the following types of liberation.

Sārṣṭiḥ samānaiśvaryaṁ (सार्ष्टिः समानैश्वर्यम्) — Having the same opulence as the Lord in a minute quantity. A *sādhaka* also has the *sālokya* liberation along with it.

Sāmīpyaṁ nikaṭavartitvaṁ (सामीप्यं निकटवर्तित्वम्) — Living in close proximity with the Lord. A *bhakta* also has the preceding above two liberations.

Sārūpyaṁ samānarūpatvaṁ (सारूप्यं समान-रूपत्वम्) — A devotee possesses the same bodily features as the Lord like four hands yet the Lord is distinct by some other bodily features such as Śrīvatsa.[78]

[SB 3.29.13 and 9.4.67, PS Anu 10.]

[78] If a pure devotee desires any of these types of liberation, then it is only for the favorable service to the Lord, otherwise they don't take any interest in obtaining it. There is an increasing gradation in these five types of liberation, listed here in that order. The gradation is based on the possible interactions with the Lord. In *sāyujya*, there is no question of interactions because two different individuals are required for any interactions and in *sāyujya*, there is only *brahman*. In *sālokya* and *sārṣṭi* liberation, a liberated *bhakta* is satisfied with the acquired positions and opulence; there is hardly any interactions. In *sārūpya*, it indicates some sort of friendship, and hence there are some interactions. In *sāmīpya*, they are frequent.

5

Niyama — prescribed duties as per Yoga-sūtras:

Cleanliness (*Śaucam*) — By cleanliness, a *yogī* develops distaste for one's body and the dislike of contact with others. (YS2.40)

Contentment (*Santoṣa*) — A person should be satisfied with whatever one attains by providence.

Austerity (*Tapaḥ*) — In accordance with the scriptures, a person voluntarily performs hardships for purification of the heart under the guidance of a *sad-guru*. (YS2.43)

Study (*Svādhyāya*) — A person studies scriptures under a *sad-guru* and a connection with one's deity of choice is established. (YS2.44)

Worship the Lord (*Iśvara-praṇidhan*) — From submission to the Lord comes perfection of *samādhi*. (YS2.45)

(Note: SB lists 12 niyamas. See under 12.)

Pañca-mahābhūta[79] — Material elements:

Ether has only sound quality. By killing Vyomāsura, Kṛṣṇa cleaned the ether element.

Air possesses sound and touch quality. By killing Tṛṇāvṛta, Kṛṣṇa cleaned the air element.

Fire has sound, touch and form quality. By swallowing fire twice, Kṛṣṇa cleaned the fire element.

Water has sound, touch, form and taste quality. By subduing Kāliya *sarpa*, Kṛṣṇa cleaned the water element.

[79] *Tanmātrā*, subtle senses and corresponding asuras, demons Bhagavān killed or subdued

Earth has all of the qualities; sound, touch, form, taste and smell. By eating dirt, *bhūmi* twice, Kṛṣṇa cleaned the earth element. [80]

[SB 3.26.12, Tarka sangraha]

Pañcagavya, Ingredients from a Vedic cow:

Cow-urine — *gomūtra* (गोमूत्रं)[81]

Cow-dung — *gomayam* (गोमयं)

Milk — *Kṣīra* (क्षीरं)

Yogurt — *dadhi* (दधि)

Ghee — *sarpi* (सर्पि)

गोमूत्रं गोमयं क्षीरं दधि सर्पिस्तथैव च ।

गवां पञ्च पवित्राणि पुनन्ति सकलं जगत् ।।

[SRS 5.23]

Pañca-kleśa — Impediments to samādhi:

Avidyā — Misapprehension of reality. It is the foundation of all other *kleśas*, when it disappears then the rest of the *kleśa* also disappear[82].

Asmitā — Ego. It is the notion that takes non-self to self, A material ego (*ahaṁkāra*) imagines that the mind and body, complex is the actual self.

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[80] During the process of creation, the *tanmātrās*, subtle senses combine and recombine in different ways to produce the gross elements – ether, air, fire, water, and earth. Ether has only the sound and when it is combined with touch it forms air. Thus, air has two qualities - touch and sound. Similarly, fire has three qualities, water has four, and earth has all five as listed above. Thus, by killing or subduing these demons, Bhagavān Kṛṣṇa cleaned respective *pañca-mahābhūta*

[81] These products are used during the bathing ceremony of the Supreme Lord and His eternal consorts. [SB 8.8.11]When Śrī Kṛṣṇa killed the demoness Putanā, *Vrajavāsīs* bathed Him with cow urine, circled a cow-tail around His head and put a *tilaka* made of cow-dung on Him.

[82] One may either have one, two, three or all of the impediments because of *avidyā*.

5

Rāga — Attachment. Attachment stems from the experience of a likeable thing that brings temporary happiness developing a strong liking for that sensual enjoyment (*rāga*).

Dveṣa — Aversion. It stems from the experience of pain. Aversion is feelings of resistance, hatred, anger, frustration and resentment towards pain and its causes.

Abhiniveśa — Fully engrossed in clinging to life. It's sometimes a synonym for fear of death.

[M.K. 2.3, SB 4.22.26. Y.S. 2.3]

Pañcāmṛta:

Milk, yogurt, honey, sugar water, and ghee are the basic ingredients of *pañcāmṛta* offered to the Lord or to a saint. Except for honey and sugar water, the three other ingredients must come from a Vedic cow[83].

[Cc Madhya 4.61]

Pañca-kośa, Layers of consciousness points in a physical body.:

Anna-maya-kośa[84] — The *anna*, or food-based aspect of our physiology is called *Annamaya-kośa*. A person who holds on to this *kośa* believes that he is only the physical body, is attached and consumed solely by the physical form and gives more importance to physical things.

Prāṇa-maya-kośa — Symptoms of life. A uniform harmonious flow of *Prāṇa* to each cell of the *annamaya-kośa* keeps one alive and healthy. *Prāṇa* can move to different body areas (*Annamaya-kośa*) depending on the demand. If the *prāṇa* flow to any organ increases

[83] A cow is defined in the Vedas as an animal which has a dewlap (a fold of skin hanging around her neck) and a hump on their back.); other animals are similar to the cow, but are not considered a cow. The *pañca-gavya* should be used from this Vedic cow only

[84] *Annamaya-kośa* comprises of the gross elements and their subtle elements (*pañca-mahābhūta* and *tanmātrā*)

inadvertently, it can cause dysfunction. A person who experiences the *Prāṇa-maya-kośa* believes that he is the finer energy animating the physical form and gives importance to meditation and physical exercise.

Jñāna-maya or *manomaya-kośa* — It is the aspect of one's personality wherein the mind carries on its different functions, such as perception (*manas*), memory (*smṛti*), and material ego (*ahaṁkāra*). The person abiding in *manomaya-kośa* is emotional. This person lacks the cognitive abilities of reasoning and is devoid of any discrimination but may have a keen appreciation for fine arts, music, dance and drama.

Vijñāna-maya-kośa — Self-realization. A person at this level of realization has the discriminating faculty (*buddhi* or *viveka*) that continuously guides one whether to do or not to do something.

Ānanda-maya-kośa — the bliss layer of our existence. A state of complete harmony. This realization is blissful in nature.

Prāṇamaya-kośa — Comprises the five *Prāṇas* (*Prāṇa*, *Apāna*, *Udāna*, *Samāna* and *Vyāna*).

Manomaya-kośa — Comprises the five *Karmendriyas* or organs of action and *manas*, *citta*, and *ahaṁkāra*.

Vijñānamaya-kośa — Comprises the five *Jñānendriyas* or senses of cognition and *Buddhi*.

Ānandamaya-kośa — comprises latent impressions or *vāsanās*.

अन्नं प्राणो मनो बुद्धिर्– आनन्दश्चेति पञ्च ते ।
कोशास्तैरावृत्तः स्वात्मा, विस्मृत्या संसृतिं व्रजेत् ॥
[TU 1.33.]

Pañca-sūna — Unavoidable killings occurring in one's home:

Peśaṇi — Grinding. Grinding spices or grains causes many small insects to be crushed and killed.[85]

[85] *peśaṇi*, *udakumbha*, and *kaṇḍani* are outsourced nowadays and hence, these activities mostly don't happen at one's home.

5

Udakumbha — Fetching water from a well or a pond or using a tap kills many tiny insects.

Upaskāra — Cleansing. Sweeping, mopping, or vacuuming a floor kills many tiny bugs.

Cullī — Fireplace. Igniting fire kills many small bugs surrounding the fireplace.

Kaṇḍanī — Grinding-mortar. Many tiny insects die during thrashing of the chaff from the grain in the mortar.

[MS 3.68]

Pa, Pha, Ba, Bha, Ma — known as Pavarga, States of suffering:[86]

प Pa: — *Pariśrama* (Hard labor). One labors very hard for his maintenance.

फ Pha: — *Phena* (Foam coming out from mouth). While working hard, sometimes foams from the mouth are formed as a sign of exertion.

ब Ba: — *Vyarthatā* (Disappointment). While working hard, one remains unsatisfied with the outcome then one becomes disappointed.

भ Bha: — *Bhaya* (Fear). People in general fear that someone may steal their wealth or position or have a fear of death.

म Ma: — *Mṛtyu* (Death). Death is terrifying to a common person.

[BRS 2.1.205]

Pañcopāsanā — Articles of worship:

Gandha — Fragrance. A sandalwood paste mixed with camphor and aguru creates a pleasant aroma and therefore, it is offered to the Lord.

[86] *Apavarga* means freedom from the above sufferings and is one of the synonyms of liberation. It has been used in several places in the SB

Puṣpa — Flowers. Seasonal fresh flowers are offered to the Supreme Lord.

Dhūpa — Incense. A burning incense fills the temple room with fresh fragrance and therefore, it is offered to the Supreme Lord.

Dīpa — Ghee-lamp. Lightening a ghee lamp and offering it to the Lord creates auspicious ambience.

Naivedya — Food. Tasty, juicy, and palatable food in *sattva-guṇa* prepared with devotion should be offered with love to the Lord.

[PPr vol. 1 ch. 2. p.75]

Pāṇḍavas' conch shells:

Anantavijaya was the conch shell of Yudhiṣṭhira Mahārāja.

Pauṇḍra was the conch shell of Bhīmasena.

Devadatta was the conch shell of Arjuna.

Sughoṣa was the conch shell of Nakula.

Maṇipuṣpaka was the conch shell of Sahadeva.

[GĪTĀ 1.15-16]

Primary devotional activities:[87]

Worship (*Śrī mūrter-aṅghri-sevanaṁ*) — Serve the lotus feet of the Lord.

Relish *Śrīmad-Bhāgavatam* in the association of like-minded devotees (*Śrīmad Bhāgavatārthānām āsvādo rasikaiḥ saha*). — Discussion of *Bhāgavatam* among devotees induces devotion in the heart.

Serving a pure devotee of the Lord (*Sajātīyāśaye snigdhe sādho saṅgaḥ svato vare*) — One should live, serve and associate with a kindred and affectionate *sādhu* or a *guru*.

[87] Among sixty-four items of devotional services, these five are the most important items. See under item 64)

5

Chanting the Holy name (*Nāma-saṅkirtanaṁ*) — Chant Hare Kṛṣṇa *mahā-mantra* that constitutes one of the prime devotional activities.

Residing in Mathurā *maṇḍala*. (*Śrīman mathurā-maṇḍale sthitiḥ*) — Residing in Vraja with an attitude of favorable service nourishes devotion in the heart.

[CC Madhya 22. 128. BRS 1.2.90-93, 1.2.238-243]

Primary rasas — aesthetic relish:[88]

Śānta-rasa — Passive attitude of devotees who adore the greatness of the Lord but do not actively serve Him. Its color is white and the presiding deity is Kapila deva. e.g. Nine Yogendras.

Dāsya-rasa — Servitude. When affection surpasses the adoration stage and a *sādhaka* performs all manual tasks with awe and reverence for the pleasure of the Lord. The color of the rasa is spotted gray and the presiding deity is Mādhava. e.g. Hanumān.

Sakhya-rasa — Fraternity. When affection has increased to the point where a *sādhaka* feels that "the Lord and I are equal so that now we can play and joke with one another." The *sādhaka* has full confidence in His Lord. Its color is dawn red and its presiding deity is Upendra. e.g. Madhumaṅgala.

Vātsalya-rasa — Parenthood. A *sādhaka* desires to protect the Lord and considers the Lord to be the receiver of our blessings. They also feel that the Supreme Lord is to be cared for and nourished. Color of this rasa is dark red and presiding deity is Nṛsiṁhadeva. e.g. Nanda Mahārāja.

Śṛṅgāra-rasa — Conjugal rasa-relish. The devotee fully surrenders to the Lord and offers his mind, body and words in wholesome ways for the total pleasure of the Lord without any personal considerations. This is called conjugal rasa-relish, e.g. Gopīs Its color is *śyāma* and presiding deity is Nanda-nandana.

[88] Gradation in *bhaktas* is based on interactions with the Supreme Lord.

[BRS 1.2.183ff, color, 2.5.118, deity 2.5.119]

[CC Madhya 19.188-191]

Rāsapañcādhyāyī:

The *rāsa-dance* of Śrī Kṛṣṇa with *gopīs* is described in these five chapters; they are the heart of the *Śrīmad-Bhāgavata Purāṇa*.

[SB 10th canto Ch 29-33]

Songs sung by gopīs from 10th canto of Śrīmad-Bhāgavatam:

Veṇu-Gīta chapter 21 verse 7-19.

Praṇaya Gīta chapter 29 verse 31-41.

Gopī Gīta chapter 31.

Yugal-Gīta chapter 35 verse 2-25.

Bhramar-Gīta chapter 47. Verse 12-21.

Sons of Draupadī begotten by Pāṇḍavas:[89]

Prativindhya was born of Yudhiṣṭhira Mahārāja.

Sutasoma was born of Bhīma.

Śrutakarma was fathered by Arjuna.

Śrutasena was born of Sahadeva.

Śatānika was fathered by Nakula.

[Mahābhārata]

Stages in the evolution of remembrance:

To think of the Supreme Lord in any manner whatsoever and to whatever extent is known as *smaraṇa* – simple remembrance.

To withdraw the mind from all external objects and fix it on supreme Lord is called *dhāraṇā* or concentration.

To specifically contemplate Bhagavān's name, form, etc. is called *dhyāna* or meditation.

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[89] Towards the end of the *kurukṣetra* war, after the death of Droṇācārya, his son Aśvathāmā killed all of them in their sleep, thinking them to be their fathers, Pāṇḍavas.)

5

When remembrance proceeds without interruption like the continuous flow of honey, it is called *dhruvānusmṛti* or constant remembrance.

When the object of one's meditation alone becomes manifest without any other awareness, even of one's own self, it is called *samādhi* or transcognitive awareness.

(BhKS Anu 278)

Unrighteously accumulating wealth leads to sinful acts.

अनृतं मिथ्या — *Anṛtaṁ*: *mithyā* (Falsity). Falsity in dealings.

मदः पानादिजनिता मत्तता — *Madaḥ pānadijanitā mattatā*. Intoxicated due to intake of drugs or alcohol.

काम स्त्रीसंगः *Kāma-strīsaṅgaḥ*: Illicit association with women.

रजः रजोमूलां हिसां — *Rajaḥ rajomūlāṁ hiṁsā*. Violence or aggression rooted in *rajo-guṇa*.

वैरं — *Vairaṁ*. Enmity. That brings more severe results than any of the above.

[SB 1.17.39, ṭīkā from Śrīdhara Svāmī and VC]

Utilization of wealth:

Dharmāya — Piously earned wealth should be utilized for *dharma* — To protect values of Vedic civilization,

Yaśase — To become renowned or famous,

Arthāya — For investments to increase wealth,

Kāmāya — For sense enjoyment for oneself and

Svajanāya – For friends and family's pleasure. [90]

धर्माय यशसेऽर्थाय कामाय स्वजनाय च ।
पञ्चधा विभजन् वित्तमिहामुत्र च मोदते ॥

(SB 8.19.37)

[90] Currently, the last four are the most prominent in society. People also use various other means to gather funds for *kāma* and *artha*.

Upper planetary system:

Svar, Mahar, Janas, Tapas and Satya *lokas* are the upper planets. [SB 5.23.9]

6

Anantas:

Baladeva, Saṅkarṣaṇa, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu and Śeṣa Nāga are known as Ananta in the *saṁjñā* chapter in *Harināmāmṛta vyākaraṇa*.

[HNV 1.10]

Anna (food) ingested and their examples:

भक्ष्यं — *Bhakṣya* (Chewed food). An example is eating a piece of bread.

भोज्यं — *Bhojya* (Swallowed food). e.g. drinking soup.

पेयं — *Peya* (Drinking liquid etc).

लेह्यं — *Lehya* (Licked food). e.g. Eating ice cream or sweet rice.

चूष्यं — *Cūṣya* (Sucked food). e.g. Eating sugar cane.

पिच्छिलम् — *Picchilam* (Eating *caṭanī*).

[GĪTĀ 15.14 G.B.] [SB 10.23.19 VC, (SRS 6.19)]

भक्ष्यं भोज्यं च पेयं च लेह्यं चोष्यं च पिच्छिलम् ।
इति भेदाः षडन्नस्य मधुराद्याश्च षड्रसाः ।।

Aparādha Offenses to a vaiṣṇava:

Hanti (हन्ति) — Assault *vaiṣṇava* with a weapon is an offense.

Nindati (निन्दति) — Criticize a *vaiṣṇava* with malice is an offense.

Dveṣṭi (द्वेष्टि) — Envy a *vaiṣṇava*.

Nābhinandati (नाभिनन्दति) — Disregard or disrespect or not to properly honour a devotee.

Krudhyati (क्रुध्यति)— Becoming angry at a *vaiṣṇava*.

Darśane harṣa na yāti — (दर्शने हर्ष नो याति), Not pleased by or does not show any sign of happiness seeing a *Vaiṣṇava*.

हन्ति निन्दति वै द्वेष्टि वैष्णवान् नाभिनन्दति ।
क्रुध्यति याति नो हर्ष दर्शने पतनानि षट् ।।
[BhS Anu 265.3; HBV 10.312]

Āstika-saḍ-darśana the six orthodox Vedic Philosophical systems:

Darśana	Founder(s)	Core Teachings	Key Scriptures / Texts
Nyāya	Gautama (Akṣapāda)	Logic, epistemology (*pramāṇa*), inference, debate, and valid cognition	*Nyāya Sūtras*
Vaiśeṣika	Kaṇāda	Atomism, categories of reality (*padārthas*), meta-physics, and ethics	*Vaiśeṣika Sūtras*
Sāṅkhya	Kapila	Dualism of *puruṣa* (consciousness) and *prakṛti* (matter); evolution of *tattvas*	*Sāṅkhya Kārikā*, *Sāṅkhya Sūtras*
Yoga	Patañjali	Practical path to liberation through meditation, ethics, and control of mind	*Yoga-Sūtras* of Patañjali, *Bhagavad-Gītā*

6

Darśana	Founder(s)	Core Teachings	Key Scriptures / Texts
Mīmāṃsā	Jaimini	Ritualism, *dharma*, Vedic authority, and interpretation of *karmakāṇḍa* (ritual portion)	*Pūrva Mīmāṃsā Sūtras*
Vedānta	Bādarāyaṇa (Vyāsa)	Non-dualism (Advaita), qualified non-dualism (*Viśiṣṭādvaita*), dualism (Dvaita); Brahman as ultimate reality.	*Brahma-Sūtras*, *Upaniṣads*, *Bhagavad-Gītā*

Philosophical Focus of above systems:

Nyāya — How do we know what we know? (*Pramāṇa* theory)

Vaiśeṣika — What exists? (Ontology and categories of being)

Sāṅkhya — What is the nature of reality and consciousness?

Yoga — How do we attain liberation through disciplined practice?

(*Pūrva*) *Mīmāṃsā* — How do rituals and *dharma* lead to spiritual merit?

(*Ūttara Mīmāṃsā*) *Vedānta* — What is the nature of Brahman and the Self?

Ātatāyī or deadly aggressors:[91]

Agnidaḥ (अग्निदः) — Arsonist. Set fire to a house.

Garadaḥ (गरदः) — Poisons a person.

Śastra-pāṇi (शस्त्रपाणिः) — Attacks with deadly weapons.

Dhanopahā (धनापहा) — Steals wealth.

[91] Śrīdharī *tīkā* on *Gītā* (1.36) indicated that terrorists can be killed without any karmic reactions. Śrī Baladeva Vidyābhūṣaṇa stated that Kauravas tormented Pāṇḍavas for all of the above atrocities.

Kṣetrā-hara (क्षेत्र-हर) — Abducts land.

Dārāpahārī (दारा-अपहारी) — Abducts another person's wife.

[GĪTĀ 1.36 G.B.]

अग्निदो गरदश्चैव शस्त्रपाणिः धनापहा ।
क्षेत्रदार हरश्चैव षडेते आततायिनः ।।

(SRS 6.41)

Bhagavān is defined by these Opulence:

Aiśvarya (ऐश्वर्य) — Wealth. The source of all creations; and hence, the possessor of all wealth.

Vīrya (वीर्य) — Strength. The entire creation is on His head as Ananta-śeṣa.

Yaśaḥ (यश) — Fame. The most famous among all, both devotees and non-devotees.

Śriyaḥ (श्रियः) — Beauty. So beautiful that even cupid is attracted to Him.

Jñāna(ज्ञान) — Knowledge. The source of all knowledge.

Vairāgya (वैराग्य) — Renunciation. Detached from His own creation.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गणा ।।[92]

[SB 10.39.55. V.P. 6.5.47, SRS 6.15]

Brāhmaṇical duties:[93]

Adhyayanaṁ — Study of scriptures, *śāstras*.

Adhyāpanaṁ — Teaching of Vedic scriptures.

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[92] Sometimes *śrī*, *kānti*, *puṣṭi*, *gīr*, *kīrti* and *tuṣṭi* (satisfaction), with the same meanings as above are also listed as opulence of the Lord. The title Bhagavān is also used to give respect or to honor a great person, e.g. Śrī Jīva Gosvāmī addressed grammarian Pāṇinī as Bhagavān Pāṇinī in his *Harināmāmṛta vyākaraṇa* book.

[93] These duties are based on the presumption that a society supports this type of a lifestyle.

Yajana — Performs *Vedic-yajña* sacrifices for oneself.

Yājana — Performs sacrifices for others as a priest.

Dāna — Charity to support righteous causes.

Pratigraha — Accepts offerings while maintaining ethical conduct.

[MS 1.88, 10.75]

Children of Devakī killed by Kaṁsa:

Smara, Udgītha, Pariṣṇvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī.[94]

[SB 10.85.47-51]

Demoniac qualities- Āsuric guṇa:[95]

Dambhaḥ (दम्भः) — Conceit. To make a show of being a righteous and advanced in spirituality.

Darpaḥ (दर्पः) — Vanity. To desire to be worshiped by others and demand respect without any qualification.

Abhimānaḥ (अभिमानः) — Pride. In an impious person, pride is probably the result of wealth, knowledge, beauty, birth in aristocratic family or any two or more of these criteria.

Krodhaḥ (क्रोधः) — Anger. When desires are curtailed beyond one's control, anger may arise in a person.

Pāruṣyaṁ (पारुष्यम्) — Harshness. Rough dealings with others without a cause.

Ajñānaṁ (अज्ञानं) — Ignorance. Lacking proper knowledge.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

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94 Marīcī *devatā*'s sons taunted Lord Brahmā when he was enticed with a desire to associate with his own daughter and hence, Brahmā cursed them. In their next birth, the sons were born as brothers of Śrī Kṛṣṇa in the womb of Devakī *mātā* and were killed by Kaṁsa.

95 Many other demoniac qualities result from the above six primarily faults, but among all of them, *dambha* is the most prominent one and is listed first in the 16th chapter of the *Gītā*.

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ।।
[GĪTĀ 16.4]

Devotional exchanges:

Dadāti (ददाति) — To give. A devotee offers a gift to another devotee.

Pratigṛhṇāti (प्रतिगृह्णाति) — To accept. A devotee accepts a gift from another devotee.

Guhyam ākhyāti (गुह्यमाख्याति) — To speak confidentially. A devotee reveals his mind in confidence with a like-minded devotee.

Pṛcchati (पृच्छति) — To inquire confidentially from a devotee in the same line of disciplic succession.

Bhuṅkte (भुङ्क्ते) — To honor food remnants from the Lord's offerings.

Bhojayate (भोजयते) — To feed. A devotee feeds *prasāda* to other *bhakta*.

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्-विधं प्रीतिलक्षणम् ।।
[UA Verse 4]

Devotional service (sevā) to Bhagavān:

Namaḥ — offering obeisances
Stuti — reciting prayers
Karma — rendering personal service to the Supreme Lord
Pūjāḥ — worship
Karma-smṛti — remembering divine acts of the Lord
Kathā-śravaṇam — hearing the narrations of the Lord
BhkS Anu 202, p. 1265, SB 7.9.50)

6

Enemies of a jīva[96]:

Lust, *Kāmecchā* (कामेच्छा) — Desire to enjoy sensual pleasure with the phenomenal body.

Anger, *Krodha aparādha-asahanam* (क्रोध, अपराध-असहनम्) — To become resentful towards someone over trifle matters.

Greed, *Lobha aśamaḥ spṛhā* (लोभ, अशमः स्पृहा) — Intense desire. To have intense desire beyond one's needs with a selfish motive.

Delusion of mind, *Moha* (मोह) — To be forgetful of one's real position as a servant of the Lord and become absorbed in sensual pleasure.

Envy, *Īrṣā para-utkarṣa-asahanī dṛṣṭi*. (ईर्ष्या पर-उत्कर्ष-असहनी दृष्टि), — To be intolerant of others' progress.[97]

Arrogance. *Mada* (मद), — Riches, beauty, knowledge, or higher birth may intoxicate a person such that they think that they are the all in all.

[SB 7.9.1, 10.2.8]

Faults that obstruct one's practice of pure bhakti:

Atyāhāraḥ (अत्याहारः), — Eating more than necessary or collecting more than required.

Prayāsa (प्रयासः), — Over endeavoring for mundane things.

Prajalapa (प्रजल्प), — Gossip. Talking unnecessarily about mundane subjects that are irrelevant to the path of *bhakti*.

Niyamāgraha (नियमाग्रहः), — Practicing rules and regulations (*yama* and *niyama*) without understanding their purpose and ignoring the higher principles of *bhakti*.

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96 A pathway to lower planets as per *Bhagavad-gītā*.

97 असूया, *asūyā* is also translated as envy but there is a difference in the meaning, असूया, गुणे अपि दोषारोपणी दृष्टिः — *guṇe api doṣaropanī dṛṣṭi* Disparagement. One belittles qualities of one's opponents, and sees qualities as faults.

Janasaṅga (जनसङ्ग), — Associating with non-devotees or worldly-minded people. Their association may bind one to remain in this material world.

Laulyaṁ (लौल्यं), — Being greedy or mentally restless in pursuit of material desires.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यञ्च षड्भिर्भक्तिविनश्यति ।।
[UA verse2]

Favorable items for Uttamā bhakti:

Utsāha (उत्साह), — Enthusiasm in spiritual practice.

Niścaya (निश्चय), — Firm conviction in the process.

Dhairya (धैर्य), — Patience despite obstacles or delays.

Tat-tat-karma-pravartana (तत्तत्कर्मप्रवर्तन), — Engaging in various favorable activities according to the principles of devotion.

Saṅga-tyāga (सङ्गत्याग), — Avoiding association with those who are opposed to devotion.

Sato-vṛtti (सतो वृत्ति), — Following in the footsteps of the previous *ācāryas*.

उत्साहान्निश्चयाद्धैर्यात् तत्तत्कर्मप्रवर्तनात् ।
सङ्गत्यागात् सतो वृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥
[UA verse 3]

Hermeneutical criteria for a text, ṣad-liṅga:

Upakrama-upasaṁhāra (उपक्रम-उपसंहार) — Concurrence of the opening and closing statements

Abhyāsa (अभ्यास) — Repetitions of the subject throughout the text

Apūrvatā (अपूर्वता) — Novel disclosure pertaining to the subject under discussion.

Phala (फल) — Pointing out the greatness of the result attained.

Arthavāda (अर्थवाद), — Glorification of the subject

6

Upapatti (उपपत्ति) — Logical confirmation

(BhkS Anu 114)

Incarnations and their examples:

Līlā-avatāra are *Nara-Nārayana*, Matsya and others. (See under 25)

Puruṣāvatāra are Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. (See under 3)

Guṇāvatāra are Brahmā, Śiva and Viṣṇu. (See under 3)

Manvantarāvatāra are Svāyambhuva, Svārociṣa, Uttama and others. (See under 14.)

Śaktyāveśāvatāra are Catuḥsana, Nārada, Pṛthu Mahārāja, Ananta and Paraśurāma. (See under 7.)

Yugāvatāra are Haṁsa, Yajña, Śrī Kṛṣṇa, and Śrī Caitanya Mahāprabhu. (See under 4.)[98].

[LB1.25, 31, 56, 87, 101]

Initial Questions by Śaunaka Ṛṣi to Sūta Gosvāmī and their answers in the Śrīmad Bhāgavata:

puṁsām ekāntataḥ śreyas tan naḥ śaṁsitum arhasi

Please explain to us the Absolute Truth and ultimate welfare for the people in general. [SB 1.1.9]

ataḥ sādho 'tra yat sāraṁ samuddhṛtya manīṣayā

brūhi bhadrāya bhūtānāṁ yenātmā suprasīdati

Sage, please select the essence of all these scriptures for the good of all living beings and explain it such that their hearts may be fully satisfied by such instructions. [SB 1.1.11]

sūta jānāsi bhadraṁ te bhagavān sātvatāṁ patiḥ

devakyāṁ vasudevasya jāto yasya cikīrṣayā

yasyāvatāro bhūtānāṁ kṣemāya ca bhavāya ca

[98] Śrī Caitanya Mahāprabhu appears once in a lifetime of Brahmā.)

Sūta Gosvāmī, all blessings upon you. You know for what purpose the Lord appeared in the womb of Devakī as the son of Vasudeva. We are eager to learn about the Lord Śrī Kṛṣṇa and His incarnations. [SB 1.1.12-13]

brūhi naḥ śraddadhānānāṁ līlayā dadhataḥ kalāḥ

Please tell us, who are eager to hear about the adventures He (the Lord) performs in His various incarnations. [SB 1.1.17]

athākhyāhi harer dhīmann avatāra-kathāḥ śubhāḥ
līlā vidadhataḥ svairam īśvarasyātma-māyayā

Please narrate to us the transcendental pastimes of the Lord's multiple incarnations. Such auspicious adventures and pastimes of the Supreme controller are performed by His internal powers. [SB 1.1.18]

brūhi yogeśvare kṛṣṇe brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete dharmaḥ kaṁ śaraṇaṁ gataḥ

Since, Śrī Kṛṣṇa, Yogeśvara, has departed to His own abode, please tell us in whom the righteousness norms have now taken shelter. [SB 1.1.23]

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje
ahaituky apratihatā yayātmā suprasīdati

The supreme occupation, *dharma* for all humanity is that by which people shall attain loving devotional service unto the Supreme Lord. Such unmotivated and uninterrupted devotional services completely satisfy the self.

[SB 1.2.6]

ato vai kavayo nityaṁ bhaktiṁ paramayā mudā
vāsudeve bhagavati kurvanty ātma-prasādanīm

Certainly, since antiquity therefore, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa with great delight, because such *bhakti* is enlivening to the self. [SB 1.2.22]

bhāvayaty eṣa sattvena lokān vai loka-bhāvanaḥ
līlāvatārānurato deva-tiryaṅ-narādiṣu

6

Thus, the Lord of the universe maintains all planets inhabited by *devatās*, men and animals. Assuming the roles of various incarnations, He performs many pastimes. [SB 1.2.34]

sa evedaṁ sasarjāgre bhagavān ātma-māyayā

sad-asad-rūpayā cāsau guṇa-mayāguṇo vibhuḥ

In the beginning of the material creation, the Absolute Truth [Vāsudeva], in His transcendental position, created the energies of cause and effect from His own internal energy. [SB 1.2.30]

An answer (list of all major incarnations) is given in the verses 1.3.1 to 1.3.28.

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha

kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ

This *Bhāgavat Purāṇa* is as brilliant as the sun and it has arisen after the departure of Lord Kṛṣṇa to His own abode, accompanied by *dharma*, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of *kali*, shall obtain light from this *purāṇa*. [99] [SB 1.3.43]

Kāntā-bhāva in Uttamā Bhakti Features of conjugal loving affairs:

Abhisāra — Rendezvous. A *gopī* is going to meet Kṛṣṇa at a specified place.

Āsana — Sitting. Lovers are meeting in a lonely place.

Kalaha — Quarreling. The lovers are quarreling over trifles.

Dvaidha — Separation. The lovers are separated for some time because of a quarrel.

Sandhi — Reconciliation. After their separation, the lovers compromise or make a truce with intensified love.

Āśraya — Shelter. A lover seeks shelter of the beloved.

[BRS 2.1.332]

[99] The questions and answers are from Śrīdharī *tīkā*.

Non-moving living entities - अचर:

Vanaspatī — Trees. A fruit tree without flowers is called a *vanaspatī*.

Oṣadhi — Those trees and plants that die after their fruit ripens.

Latā — Creepers that take support on other trees or plants for growth.

Tvaksārāḥ — Pipe plants are bamboos and sugar-canes.

Vīrudhaḥ — Creepers that grow without support.

Drumāḥ — Trees with flowers and fruits.

[SB 3.10.19]

Paradigms of superiority:

Janma — Birth. An elderly person is senior by age and hence, should always be respected and offered sweet words.

Tapa — Austerity. Anyone who performs austerity is to be treated with more respect than one who does not take part in any form of austerities.

Vidyā — Wisdom. A scholar, *vidvān* is well respected throughout the world, more than an uneducated wealthy person. It is said that a king is respected in his own kingdom while a *vidvān* is respected all over the world.

Ācāra — Behavior. A kind, and gentle person with proper behavior is the favorite person of all.

Varṇa — Class[100]. A person in an upper class like a *brāhmaṇa* or *kṣatriya* is considered superior to a *vaiśya* or *śūdra*.

Āśrama — Social order. A *sannyāsī* is treated with utmost respect, more than the others in the recognized social order.[101]

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[100] Here this separation of class is made from the teachings of the *Gītā* (18.41-44), whereas in modern times, it is considered by birth.

[101] In the description of hellish planets, it is stated that anyone who does not show respect to any one of the above six categories of superiors may go to a particular assigned hell.

6

[SB 5.26.30.]

Persons to whom human beings are indebted:

Devā — Gods. They, as agents of the Lord, supply the basic necessities of life.

Ṛṣi — Sages. They teach the morals of life by their examples.

Bhūta — Living entities other than human beings. They provide protection, nourishment or amusement.[102]

Āpta — Family members. They are kind and considerate to us.[103]

Nṛ — Humankind. The general mass of people provides amusement or other assistance for maintenance.

Pitṛ — Forefathers. By their kindness, we have come to this world.

[SB 11.5.41]

Physical transformation in every jīva.:

जायते *Jāyate* — Birth. A living entity takes birth in this material world.

अस्ति *Asti* — Exists. He exists.

वर्द्धते *Vardhate* — Grows. He grows from childhood to youth.

विपरिणमते *Vipariṇamate* — He produces offspring.

अपक्षीयते *Apakṣīyate* — Decays. He dwindles to old age.

विनश्यति *Vinaśyati* — Dies. Only the physical body dies whereas his *ātmā* leaves with the subtle body.

जायते अस्ति वर्द्धते विपरिणमते अपक्षीयते विनश्यति

[GĪTĀ 2.20 G.B.]

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[102] For example: a dog provides protection, a cow nourishes with her milk, and a monkey amuses us with its frivolous activities.

[103] *āpta* and *nṛṇām* are considered as two separate categories in SB 11.5.41 but in *pañcayajña* they are included in as one category and hence there are listed under five kinds.

Pragmatic political science, rāja-nitī:

Sandhi — To cease a war by a peace treaty with opponents.

Vigraha — To declare a war with opponents.

Yāna — To march with an army for an attack on the enemy.

Āsana — To sit tight waiting for the proper time to attack.

Dvaidhi-bhāva — To divide one's forces and attack from both sides.

Saṁśraya — To seek protection.

[SB 10.45.34, Śrī Vijaydhvaja]

Raised limbs or aṅga of the manifested divine body of Śrī Kṛṣṇa:

The chest, shoulders, nails, nose, waist and mouth are the raised *aṅgas* of Kṛṣṇa.

[CC Ādi 14.15]

Ṣaḍ-bhuja, the six-armed-form of Lord Caitanya:

Lord Caitanya carrying bow and arrow in the two arms represent Lord Rāmacandra.

The two arms carrying a stick and a flute represent the Lord Kṛṣṇa.

The two arms carrying a *sannyāsa-daṇḍa* and a *kamaṇḍalu* represent Lord Caitanya Himself in His original form.

[CC Ādi 17-12-13]

Ṣaḍ-goswāmī (Six gosvāmīs) of Vṛndāvana:

Sanātana Gosvāmī

Rūpa Gosvāmī

Raghunātha dāsa Gosvāmī

Raghunātha Bhaṭṭa Gosvāmī

Jīva Gosvāmī

Gopāla Bhaṭṭa Gosvāmī

[Śrī Śrī Ṣaḍ-goswāmī-aṣṭakam by Śrīnivāsa Ācārya]

6

Ṣaṭ-sandarbhas by Śrīla Jīva Gosvāmī:

Tattva-sandarbha establishes *Śrīmad-Bhāgavatam* as the ultimate scripture pointing to the Absolute Truth.

Bhāgavata-sandarbha draws a distinction between the impersonal Brahman and the imminent Paramātmā, and describes the spiritual world.

Paramātma-sandarbha discusses the living entities, *māyā*, the material world, the theory of transformation and the Param.

Kṛṣṇa-sandarbha[104] explains that Kṛṣṇa is the Supreme Lord. कृष्णस्तु भगवान् स्वयम् । (SB 1.3.28)

Bhakti-sandarbha discusses devotional process and how it can be practiced. This *sandarbha* explains *abhidheya*.

Prīti-sandarbha describes prayojana. It states that through love of Godhead one becomes perfectly liberated and attains the highest goal of life – *prīti* towards the Lord and His devotees.

[CC Madhya 1.43]

Sisters of Devakī who also married to Vasudeva:

Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Dhṛtadevā were married to Vasudeva, the father of Śrī Kṛṣṇa.

[SB 9.24.23]

Species (Yonis) (8.4 million) breakdown in Vedic Śāstra:

Category	Number of Species	Description
Aquatics *Jalajā*	900,000	Includes fish, amphibians, and other water-based life forms

[104] The above first four sandarbhas explain how to establish a relationship with the Supreme Lord, *sambandha-jñāna*.

Nectar from Numbers

Category	Number of Species	Description
Plants & Trees *Sthāvarā*	2,000,000	Stationary life forms like trees, herbs, and vegetation
Reptiles & Insects *Kṛmayo*	1,100,000	Includes worms, insects, and crawling creatures
Birds (*Pakṣiṇām*)	1,000,000	All avian species
Animals (*Paśavaḥ*)	3,000,000	Four-legged mammals and other terrestrial creatures
Humans (*Mānuṣāḥ*)	400,000	Various grades of human consciousness and cultures

In Vedic terms, *yoni* doesn't just refer to biological species as defined by modern science. It reflects levels of consciousness and types of embodiments through which the *ātmā* evolves.

For example: The human species refer to different gradations of human consciousness, not just physical variations only.

The *ātmā* transmigrates through these *yonis* based on one's *karma* and desire, gradually evolving toward liberation.

जलजा नव-लक्षाणि स्थावर लक्षविंशति
क्रमयो रुद्रसंख्यकाः पक्षिनां दश-लक्षणम्
त्रिंशल-लक्षाणि पशवः चतुरलक्षणाणि मनुष्याः ।।
jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ pakṣiṇāṁ daśa-lakṣaṇam
triṁśal-lakṣāṇi paśavaḥ catur-lakṣāṇi mānuṣāḥ
[Viṣṇu Purāṇa]

Symptoms of surrender (शरणागति):

आनुकूल्यस्य सङ्कल्पः *Ānukūlyasya saṅkalpaḥ* — A firm resolve to act congenitally to Bhagavān.

प्रातिकूल्यस्य वर्जनम् *Pratikūlyasya varjanaṁ* — To forsake all that is unfavorable to Bhagavān.

6

रक्षिष्यतीति-विश्वासो *Rakṣisyatīti viśvāsau* — A firm trust that Lord Kṛṣṇa will give protection to fully surrendered one.

गोप्तृत्वे वरणं *Goptṛtve varaṇaṁ* — Deliberate acceptance of the Lord as one's guardian and nourisher.[105]

आत्मनिक्षेप *Ātmanikṣepa* — Complete submission of the self.

कार्पण्य *Kārpaṇya* — Humility.

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्यस्य वर्जनम्
रक्षिष्यतीति-विश्वासो गोप्तृत्वे वरणं तथा ।
आत्मनिक्षेपकार्पण्ये षड्विधा शरणागतिः ।।

[HBV 11.676, BhS Anu 236]

Uttamā bhakti — Characteristics of pure devotional service:

क्लेशघ्नी *Kleśaghnī* — Destroys all suffering and sinful reactions.

शुभदा *Śubhadā* — Bestows all auspiciousness.

मोक्षलघुताकृत् *Mokṣa-laghutā-kṛt* — Makes even liberation seem insignificant.

सुदुर्लभा *Sudurlabhā* — Extremely rare and precious.

सान्द्रानन्दविशेषात्मा *Sāndrānanda-viśeṣātmā* — Embodied with concentrated transcendental bliss.

श्रीकृष्णाकर्षिणी *Śrī-kṛṣṇākarṣiṇī* —Has the power to attract the Lord Śrī Kṛṣṇa Himself.[106]

[BRS 1.1.17]

Urges or vegāḥ:

वाचो वेगं *Vāco vegaṁ* — Impulses of speech. A *sādhaka* should control impulses to speak and if he cannot desist, then he should speak only about the Lord.

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[105] गोप्तृत्वे वरणं is the main one and the rest are its ancillaries.

[106] The first two characteristics are for *sādhanā-bhakti*, the first four are for *bhāva-bhakti*, and all six are for *prema-bhakti*.

मनसः वेगं *Manasaḥ vegaṁ* — Impulses of the mind. Uncontrolled senses cause the mind to be turbulent and obstinate. The mind can be streamlined by meditating on how to please a *sad-guru*.

क्रोध-वेगः *Krodha-vegaḥ* — Urge of anger. Anger rises due to the unfulfillment of desires; therefore, one should cultivate desires only to serve and or please *sad-guru* or Lord Kṛṣṇa.

जिह्वा-वेगं *Jihvā-vegaṁ* — Cravings of the tongue. A tongue desires to taste many palatable dishes. A *sādhaka* should not endeavor to satisfy his tongue, but should partake only in remnants of the Lord.[107]

उदर-वेगं *Udara-vegaṁ* — Cravings of the belly is to get its fill by foodstuff, which may eventually result in an uncontrolled mind. By cultivating proper knowledge about the body and its requirements, one can control the urges of the belly.

उपस्थ-वेगं *Upastha-vegaṁ* — Urges of the genitals. The sex impulse should be controlled. The genitals should only be used to beget a child with a legitimate wife.

वाचो वेगं मनसः वेगं क्रोधवेगः जिह्वावेगमुदरोपस्थवेगम् ।
एतान्वेगान्यो विषहेतधीरः सर्वमपीमां पृथ्वीं स शिष्यात् ।।

Ūrmies, Emotional turbulences:[108]

Śoka — Grief. Pain from loss of a dear object or person.

Moha — Delusion. Confusion or ignorance about reality.

Jarā — Old age. The functionality of the body is incapacitated.

Mṛtyu — Death. Giving up the physical body made of five gross elements (earth, water, fire, air and ether).

Bubhukṣā — Hunger. Physical craving or desire.

Pipāsā — Thirst. Yearning for any liquid to quench it.

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[107] Control of these urges is not only considered as a staple of devotional service, but it assists in advancement in any spiritual process.

[108] The first two infirmities are for the mind, the third and fourth are for a physical body, and the last two are for the life air. These are also called *sad-doṣā*.

[SB 10.2.27. VC]

Vedāṅga or Auxiliaries of Veda:

शिक्षा *Śikṣā* — The science which teaches proper pronunciation of words and laws of euphony.

कल्प *Kalpa* — That which lays down the rituals and prescribes the rules for ceremonial and sacrificial acts.

व्याकरणं *Vyākaraṇaṁ* — Sanskrit grammar.

निरुक्तं *Nirukti* — An etymological explanation of a word.

ज्योतिष *Jyotiṣa* — Vedic astrology.

छन्दसाम *Chandaḥ-sām* — Sanskrit prosody.

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दसामिति ।
ज्योतिषामयनं चैव षडङ्गो वेद उच्यते ।।

[GVA vol 1. p.744] [SRS 6.14]

Vedic seasons[109]:

Vasanta — Spring. The two months are *caitra* and *vaiśākha*, or April and May.

Grīṣma — Summer. The two months are *jyeṣṭha* and *āṣāḍha*, or June and July.

Varsā — Monsoon. The two months are *śrāvaṇa* and *bhādra*, or July and August.

Śarada — Early autumn. The two months are *āśvina* and *kārtika*, or October and November.

Hemanta — Late autumn. The two months are *mārgaśīrṣa*, and *Pauṣa*, or December and January.

Śiśira — Winter. The two months are *māgha* and *phalguna*, or February and March.

[Amarkoṣa 1.4.17-19]

[109] There are six seasons each with two months as listed below.

Yoga practice - Stages of Dhruva Mahārāja:

In the first month of the practice, Dhruva ate fruit and berries every third day.

In the second month, he took dry grass and leaves every sixth day.

In the third month, he drank water only every ninth day.

In the fourth month, he breathed only every twelfth day.

In the fifth month, he ceased breathing completely.

In the sixth month, he had a face-to-face *darśana* with the Lord.

[SB 4.8.72-78]

7

Bath, or snāna:

मान्त्र-स्नानं *Māntra-snānaṁ* — This bath is done by reciting the specific mantra.

भौम-स्नानं *Bhauma-snānaṁ* — When mud is applied to the whole body in bathing, it is a mud-bath. It is widely used in naturopathic treatments.

आग्नेय-स्नानं *Āgneyaṁ-snānaṁ* — When ash is smeared in bathing, then it is called an ash-bath. Ex. Lord Śiva smears ash from cemeteries on himself.

वायव्य-स्नानं *Vāyavyaṁ-snānaṁ* — Dirt from a cow's hoof-print is smeared over the body. A cow is thereby honored with reverence.

दिव्य-स्नानं *Divya-snānaṁ* — Bathing outside in rain and sunlight simultaneously.

वारुण-स्नानं *Vāruṇa-snānaṁ* — Water-bath is essential to ensure personal hygiene.

मानस-स्नानं *Mānasaṁ-snānaṁ* — Meditating on Lord Viṣṇu for purification.

मान्त्रं भौमं तथाग्नेयं वायव्यं दिव्यमेव च ।
वारुणं मानसं चैव सप्त स्नानं प्रकीर्तितम् ।।
[HBV 3.42-44]

Bhagavat-śakti-āveśa avatāra — upholders of one of the Lord's potencies, and their services:

Sva-sevana-śakti — Śeṣa Nāga performs personal service to the Supreme Lord.

Bhū-dhāraṇa-śakti — Lord Ananta deva holds all the universes on thousands of His heads. To Him, each universe on each of His thousands of heads feels like a sesame seed.

Sṛṣṭi-śakti — Brahmā is the secondary creator of the entire cosmos.

Jñāna-śakti — The four Kumāras, the world-renowned celibates, distribute spiritual knowledge to the entire cosmos.

Bhakti-śakti — Nārada Muni is empowered to distribute pure *bhakti* amongst all beings.

Pālana-śakti — Mahārāja Pṛthu was empowered to rule the world and establish principles of religion.

Duṣṭa-daman-śakti — Lord Paraśurāma was empowered to destroy kings who were rogues and demons.

[C.C. Madhya 20.246, P.S. Anu 52, p.524 on tikā.]

Cirañjivī, those who have a very long life:

Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga, and Vyāsadeva are still living in hidden places and are believed to be seven sages for the next millennium.

[SB 8.13.15]

Dhātus, constituent layers of the physical body:

रसः *Rasaḥ* — Liquid base or sap. It turns into blood.

रुधिरं *Rudhiraṁ* or *asṛj* — Blood. It turns into meat

मांसः*Māṁsa* — Meat. It turns into fat.

मेदः *Medaḥ* — Fat. It turns into bones.

अस्थि *Asthi* — Bones. They turn into marrow.

मज्जा *Majjā* — Marrow. It turns into semen.

7

रेतसः *Retasaḥ* or *Śukra* — semen. It is the most essential *dhātu* of the body.[110]

रसो रुधिरं मांसश्च मेदो मज्जास्थिरेतसः ।
सप्त धातव इमे प्रोक्ताः सर्व देह समाश्रिताः ।।

[SB 10.2.27; SRS 7.10]

Dvīpas, or islands, and their rule by the sons of King Priyavrata:

Jambhū-dvīpa is enclosed by an ocean of salt and was ruled by Agnidhra.

Plakṣa-dvīpa is surrounded by an ocean of sugar cane juice and was ruled by Idhmajihva.

Śālmalī-dvīpa is encircled by an ocean of liquor and was ruled by Yajñabāhu.

Kuśa-dvīpa is girdled by an ocean of ghee and was ruled by Hiraṇyareta.

Krauṇca-dvīpa is encompassed by an ocean of yogurt and was ruled by Ghṛtapṛṣṭha.

Śāka-dvīpa is encircled by a milk-ocean and was ruled by Medhātithi.

Puṣkara-dvīpa is encompassed by a fresh water ocean and was ruled by Vitihorta.

[SB 5.1.32, 33]

[110] Some of these elements are also stated in SB 10.60.45.

Energy Centers (Kuṇḍalinī Cakras)[111]:

Name	Translation	Location and Brief Explanation
मूलाधार *Mūlādhāra*	Root Cakra	Located at the base of the spine. Governs survival, grounding, and physical stability. Associated with the earth element and red color.
स्वाधिष्ठान *Svādhiṣṭhāna*	Sacral Cakra	Below the navel. Governs creativity, sexuality, and emotional fluidity. Linked to water and orange color.
मणिपूर *Maṇipūra*	Solar Plexus Cakra	At the navel center. Controls willpower, confidence, and digestion. Associated with fire and yellow color.
अनाहत *Anāhata*	Heart Cakra	Center of the chest. Governs love, compassion, and emotional balance. Linked to air and green color.
विशुद्ध *Viśuddha*	Throat Cakra	At the throat. Governs communication, truth, and self-expression. Associated with ether and blue color.
आज्ञा *Ājñā*	Third Eye Cakra	Between the eyebrows. Controls intuition, insight, and mental clarity. Linked to indigo color.

[111] These cakras are not physical organs but subtle energy vortices, in other words, they cannot be located by a surgeon's knife. Balancing them through meditation, *prāṇāyāma*, mantra, and yogic *kriyās* can harmonize body and mind.

7

Name	Translation	Location and Brief Explanation
सहस्रार *Sahasrāra*	Crown Cakra	Top of the head. Governs spiritual connection, transcendence, and unity. Associated with violet or white light.

Feminine qualities[112]:

kīrti — Fame. To be known as a righteous man is fame.

Śrī — Opulence. It refers to possession of a great amount of wealth or beauty or both.

Vāk — Fine speech. It is a cultured language spoken concisely, clearly with deep meanings.

Smṛti — Memory. To recall subject matters from previous experiences.

Medhā — Intelligence. The faculty conceptualizes learning from many sources.

Dhṛti — Steadfastness. To overcome dualities of happiness and distress.

Kṣamā[113] — patience. To remain equipoised in happiness or distress is patience.

[GĪTĀ 10.34 G.B.]

Holy Rivers [114]:

गङ्गा Gaṅgā,

यमुना Yamunā,

[112] These qualities are referred to as of female gender but both genders can possess any one or more of these qualities in them.

[113] Forgiveness is a commonly known meaning for *Kṣamā* but it has a different meaning in the *Gītā*.

[114] These are the seven holy rivers in *Bhārata-varṣa*, India.

गोदावरी Godāvarī,
सरस्वती Sarasvatī,
नर्मदा Narmadā,
कावेरी Kāveri and
सिन्धु Sindhu
गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ।।
Gaṅge ca, yamune, caiva, godāvari, sarasvatī.
Narmade sindhu kaveri Jale'smin sannidhiṁ kuru
[HBV 4.102]

Lower planetary systems, or Pātāla and their governors:

Atala planet is governed by Bala who is a son of the demon Māyā.

Lord Śiva and his associates rule the Vitala planet.

Bali Mahārāja manages the Sutala planet.

Māyā *dānava* controls the Talātala planet.

The hooded snake rules the Mahātala planet.

Daitya, the demoniac sons of Diti and Danu govern the Rasātala planet.

Demoniac serpents control the Pātāla planet.

[SB 5.24.16, 18, 28, and 31. 2.1.26-27]

Means for a successful performance of sacrifice[115]:

Ṛtvik — An officiating priest performs the sacrifice according to scriptural injunctions.

Yajamāna — A sponsor who undertakes the *yajña* with sincerity and devotion.

[115] *Gītā* describes the five essential factors required for the completion of any task. 18.14

7

Dravya — Paraphernalia needed for a sacrifice should be impeccably pure.

Deśa — Place[116] has to be clean and pure for a successful sacrifice.

Kāla — Proper Time[117] should be utilized for a sacrifice.

Mantra — Hymns. Various hymns should be sung glorifying Lord Viṣṇu.

Dakṣiṇā — Valuable Gifts should be pleasurably presented to the priest.

Vidhāna — Prescribed rules should be strictly observed during the sacrifice by the priest and the host.

[SB 5.3.2]

Mokṣa-dāyikā-purī or Cities which grant liberation[118]:

It is a saying that anyone who dies in — अयोध्या Ayodhyā, मथुरा Mathurā, माया Haridvāra, काशी Vārāṇasi, काञ्चीपुरी Kāñcī-pūraṁ[119], अवन्तिका Ujjaina, or द्वारावती Dvārakā gets liberated from the cycle of birth and death.[120]

अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
पुरी द्वारावती चैव सप्तैते मोक्ष दायिका ।।

[SK vol. 3.p.585.] (SRS 7.11)

[116] Certain locations such as a cemetery are impure and should be avoided.

[117] During the course of the day, certain periods or *muhūrta* are auspicious and some are inauspicious; therefore, it is extremely important to select an auspicious time-frame.

[118] Traditional belief links these lands with holiness and sacred theology. They were also the main centers for learning Vedic knowledge.

[119] Some consider "Purī" to mean Jagannātha in place of Kāñcī

[120] However, one must meet *Gītā*'s requirement for leaving the body.

Mothers[121] as per the Vedic system:

Ādau māta (आदौ माता) — Biological mother. The one who gives birth and nurtures the child physically and emotionally.

Guru-patnī (गुरु-पत्नि) — Wife of the guru. She cares for the disciples in the Gurukula, offering maternal affection and guidance.

Brāhmaṇī patnī (ब्राह्मणि) — wife of a *brāhmaṇa*. Symbol of purity and dharmic living; she supports spiritual and ritual life.

Queen *Rajñī* (राज्ञी) — As the consort of the king, she is seen as a mother to the citizens, embodying royal compassion.

Cow Dhenu (धेनूः) — Revered as *Gau-Mātā*, she nourishes with her milk and represents selfless giving.

Nurse or caregiver. *Dhātrī* (धात्री) — One who nurtures and heals, especially during illness, her care is motherly in essence.

Mother-Earth. *Pṛthvī* (पृथ्वी) — She sustains all life, offering food, shelter, and stability—an eternal maternal force.

आदौ माता गुरु-पत्नि ब्राह्मणि राज-पत्निका |
धेनू धात्री तथा पृथ्वी सप्तैता मातरः ||
ādau mātā guru-patnī brāhmaṇī rāja-patnikā |
dhenuḥ dhātrī tathā pṛthvī saptaitā mātaraḥ
(MS 2.145)

Natural qualities of a kṣatriya:

Śaurya — Heroism. To be fearless in war.

Teja — Prowess. To be bold at all times.

Dhṛti — Steadfastness. To remain perseverant even when faced with challenges.

Dākṣyam — Resourcefulness. Expert in doing a task in various ways or executing many tasks simultaneously.

Yuddhe apalāyana — Never fleeing even in the midst of battle.

[121] These seven are considered universal mothers, and honoring them is seen as a path to cultivating humility, gratitude, and righteousness.

7

Dāna — Charity. To donate righteously earned wealth in a pleasant mood for a good cause, to a worthy person, at the proper time and place.

Īśvara-bhāva — Leadership. Ability to control or to lead a general mass of people for virtuous causes.

[GĪTĀ 18.43]

Progressive stages of prema:

Sneha (स्नेह) — Affection. The early stage of deep love, characterized by tenderness, warmth, and emotional closeness. It reflects soft feelings of attachment and fondness.

Māna (मान) — Affectionate sulking. A playful or dignified phase where one partner expresses mock anger or restraint due to love, seeking reassurance and heightened emotional connection.

Praṇaya (प्रणय) — Intimate Confidence. A stronger and fearless bond where mutual trust and uninhibited affection grow, leading to deeper emotional security.

Rāga (राग) — Passionate Attachment. Intense longing and attachment where the lovers deeply desire each other's presence, with emotions becoming more consuming

Anurāga (अनुराग) — Profound Devotion. An affectionate stage that involves emotional sweetness and unwavering dedication, surpassing mere physical attraction. Such development of ecstasy is *anurāga*.

Bhāva (भाव) — Spiritual Love Feeling[122] A transcendent stage where love is intertwined with divi-nity, becoming a pure and unwavering expression of devotion.

[122] The *Bhāva* mentioned here is a different stage than the stage before *prema* in *sādhanā-bhakti*.

Mahābhāva (महाभाव)[123] — Supreme Ecstasy. The highest form of love, seen in divine relationships, where emotions reach their peak—often associated with Rādhā-Kṛṣṇa's divine love in Bhakti traditions.

[CC Madhya 2.66, 6.13, 19.178]

Reddish body-parts of Lord Kṛṣṇa:

Netrānta — corners of eyes

Karacaraṇa — palms

Jihvā — palate

Nakhāni — nails

Adhara — upper lip

Oṣṭha — lower lip

Tala — soles of feet

[HNV 5.191]

Sages during the period of the present Vaivasvata-Manu:

Kaśyapa, Atri, Vaśiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are the seven sages at present time.

[SB 8.13.5]

Secondary rasas:

Hāsya-rasa — Laughing. *Hāsya-rasa* is white; the presiding deity is Balarāma

Adbhuta-rasa — Astonishment. The color of *Adbhuta-rasa* is yellow; the presiding deity is Kūrma.

Vīra-rasa — Chivalry. *Vīra-rasa* is golden; the presiding deity is Kalki.

Dayā-rasa — Compassion. Purple is the color of *Dayā-rasa*; the presiding deity is Raghupati Rāma.

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[123] Each stage deepens the emotional connection, shaping the experience of love both romantically and spiritually. Only Śrīmatī Rādhārānī experiences *mahā-bhāva*.

7

Raudra-rasa — Anger. *Raudra-rasa* is red; the presiding deity is Bhārgava.

Bhayānaka-rasa — Dread. *Bhayānaka-rasa* is black color and the presiding deity is Varāha.

Bībhasta-rasa — Ghastliness. Dark blue is the color of *Bībhasta-rasa* and Buddha is the presiding deity.

[Cc Madhya 19.183, 185, 186, 187; BRS 2.5.115]

Seven Swaras[124] and Their Natural Inspirations.

Sanskrit Name	Syllable	Inspired Sound	Source (Bird/Animal)
षड्ज *ṣaḍja*	*Sā*	Rapturous call during rain	Peacock
ऋषभ *ṛṣabha*	*Re*	Bellowing when calf is lost	Cow
गान्धार *gāndhāra*	*Ga*	Bleating in a flock	Goat
मध्यम *madhyama*	*Ma*	Crying sound	Heron or Dove
पञ्चम *pañcama*	*Pa*	Melodious spring song	Nightingale (Kokila)
धैवत *dhaivata*	*Dha*	Neighing	Horse
निषाद *niṣāda*	*Nī*	Trumpeting	Elephant

[SB 1.6.32, details from AI source]

[124] These basic svaras *sā*, *re*, *ga*, *ma*, *pa*, *dha*, and *nī*, are sung in many combinations. They are based on different frequency ratios and are the only svaras for music, and are used to create many varieties of *rāgas*. This ratio-based system allows flexibility for different *rāgas*, where microtonal variations can modify svaras slightly.

Sources wherefrom a wise person takes instructions:

A wise person knows how to take learnings from a lowborn person.

A *paṇḍita* would take instructions even from a dog-eater, *cāṇḍāla*.

A scholar would marry a suitable girl even from an obscure family.

A learned person would draw nectar even from poison.

A wise person learns to speak softly and sweetly with everyone as a child speaks sweet words to all.

A brave warrior praises good behavior of an enemy.

A *vidvāna* will take gold or any other essentials even from a filthy place.

[MS 2.238-9]

Sun and lower planets:

Sūrya, Rāhu-loka, Siddha-loka, Cāraṇa-loka, Vidyādhara-loka, Yakṣa-loka and Rākṣa-loka are known as the heavenly planets.

[SB 5.24.1-6]

8

Aṣṭākṣara-mantra:

"*Oṁ Namo Nārāyaṇāya*" is an eight-syllable mantra.

[SB 6.8.6]

Aṣta-dhātu[125] or eight metals:

Gold, silver, copper, tin, brass, lead, iron and mercury are the eight metals used to create personal forms of Lord also known as deity forms.

The deity that is made from any combination of the eight metals is considered pure and auspicious.

Aṣṭa-kālīya-līlā or the activities of the Lord (in Vṛṇdāvana) during the eight periods of the day[126]:

Niśānta-līlā — Towards the End of the night, the conjugal couple, Śrī Śrī Rādhā and Kṛṣṇa takes rest. (GL. chap[127]. 1.10,)

[125] While there isn't a single verse explicitly listing all eight metals together, references to sacred metal usage can be found in various scriptures, including the *Śilpa Śāstra*, *Āgama Śāstra*, and Viṣṇu *Purāṇa*.

[126] 24 hours are divided into 8 parts – *aṣṭa-prahara*. Each *līlā* is 2 hours and 24 minutes long and the remainder is the transition time between the two, *prahar-līlā*. *Rāgānugā bhaktas* meditate on these *līlās* with servitude, great attachment and concentration.

[127] Here, in GL, 'chapter' means sarga.

Prātaḥ-līlā — The *nava-yugala* is unwillingly trying to rise and be ready for their daily chores. (GL. chap. 2.1)

Pūrvahṇa-līlā is carried out when Kṛṣṇa along with His cowherd boyfriends goes to the forest and tends to the calves. (GL. chap 5.1)

Madhyahna-līlā is when Kṛṣṇa performs various pastimes with His friends and separately, with Gopīs in the forest. (GL chap. 8.1)

Aparāhna-līlā is performed when He returns home. (GL. chap.17.1)

Sāyaṁ-līlā is when He milks cows and takes His meal with His father and friends. (GL. chap. 20.1)

Pradoṣa-līlā is performed when He goes to the forest and performs pastimes with Gopīs. (GL chap. 21.1)

Rātrī-līlā is when He continues His pastimes and rests. (GL chap. 22.1)

Aṣṭakama Poems, composed by great ācāryas:

Śikṣāṣṭaka was composed by Śrī Caitanya Mahāprabhu when He was in great ecstasy. These essential verses for *bhakti* that teaches how a *bhakta* should have the proper mood for devotional services.

[CC Antya 20.12,16,21,29,32,36,39 and 47]

Śrī *Dāmodarāṣṭakaṁ* was spoken by Śrī Satyavrata Muni. The Muni, with awe, reverence, and mood of servitude, composed these beautiful verses glorifying the Dāmodara *līlā* of the Lord.

Śrī *Gurvāṣṭkaṁ* was compiled by Śrī Viśvanātha Cakravartī Ṭhākura. He explains the transcendental position of a *sad-guru* so that a *sādhaka* can learn how to serve a *guru* with a proper mood.

Śrī Śaṅkarācārya uttered Śrī *Jagannāthāṣṭkam* when he visited Puri, and Śrī Caitanya Mahāprabhu recited these verses while seeing the wonderful beautiful form of the Lord Jagannātha.

Śrī *Ṣaḍ-gosvāmī-aṣṭkam* was written by Śrīnivāsa Ācārya. The

ācārya, in a nutshell, extolled the six Gosvāmīs of Vṛndāvana in these eight verses.

Śrī *Madhurāṣṭkam* depicts sweet characteristics of Lord Śrī Kṛṣṇa. It is well known among all *vaiṣṇavas*.[128]

Aṣta-kamala aṅga Lotus resembling Bodily limbs of Śrī Kṛṣṇa:

His face, two eyes, two palms, navel and the two feet of Śrī Kṛṣṇa resemble a beautiful lotus flower.

[BRS 2.1.54]

Aṣṭāṇga-yoga Eight limbs of yoga:

Yama — Abstentions. There are five restraints a *sādhaka* should do to progress in the path of *Aṣṭāṅga-yoga*. He should also lead a healthy, moral life. (See under "5"; YS 2.30.)

Niyama — Observances. There are twelve *niyamas* required for cultivating spiritual life. (See under "12" From SB; "5" YS 2.32)

Āsana — Sitting posture. This is a rigorous discipline of the body. It consists of steady postures that help preserve the vital energy of the body.

Prāṇayāma — Breath control that includes inhalation, exhalation and retention of breath. When all of these three are balanced, then the mind is controlled.

Pratyāhāra — Disengagement of the senses. This consists of withdrawal of the senses from their respective sense objects. It is a constant struggle for the mind to withdraw a sense from its sense objects, because the nature of a sense is to chase after its object.

Dhāraṇā — Concentration on a single object. This is essentially a mental discipline that consists of holding or fixing the mind on a desired object for a long period of time. The ability to keep one's mind fixed on any one object is the test of fitness for entering the last two stages, *dhyāna* and *samādhi*.

[128] There are many *aṣṭkaṁs* and *stotras*. Only the most familiar ones among devotees' communities are listed here.

Dhyāna — Meditation. *Dhyāna* means the even, uninterrupted flow of thought towards the object of attention in *dhāraṇā*.

Samādhi — Complete absorption. This is the last step in the eight-fold yoga. In this stage, the mind is so deeply absorbed into the object of contemplation that the *sādhaka* is unaware of anything external.

[YS 2.29]

Chief gopīs and manjaris[129]:

Lalitā devī stands in the northern direction; she serves *tāmbula*, betel-nut to Śrī Rādhā and Śrī Kṛṣṇa. Śrī Vilas devī is her assistant.

Viśākhā devī stands in the northeast direction; her service is to offer *gandhacandana*, fragrant sandal to the *nava-yugala*. Her *mañjarī* (assistant) is Kasturi devī.

Citrā devī's location is in the eastern direction in the *yoga-pīṭha*, central altar. She gives *vasankarma*, meaning she adorns the divine couple. Her assistant is Lavaṅga devī.

Campakalatā devī's spot is in the southeast direction. She fans *cāmara* for the eternal couple. Rūpa devī is her *mañjarī*.

Tuṅgavidyā devī stands in the southern direction; she plays a musical instrument. Rati devī is her assistant.

Indulekhā is located in the southwest direction. She dances for the pleasure of the *yugala-jodi*. Guṇa devī is her helper.

Raṅgā devī stands in the western direction; she sings various *rāgas* for the delight of the couple. Rasa devī is her assistant.

Sudevī's post is in the northwest direction and her service is to give nectarian drinks to the divine couple. Her helper is Mañjula devī.

[Sūtra Upāsanā Vaiṣṇava Pujā Vidhi by Śrī Rūpa Gosvāmī]

[129] Their positions are based on Śrī Rādhā-Kṛṣṇa's facing east.

8

Creations from Lord Brahmā's body:

Religion was born from the breast of Brahmā[130].

Irreligion came out of the back of Brahmā.

Lust and desire sprouted from the heart of Brahmā.

Anger was generated from the eyebrows of Brahmā.

Greed was produced from the lips of Brahmā.

Speech came from the mouth of Brahmā.

The ocean was generated from the genitals of Brahmā.

Low activities were created from the anus of Brahmā.

[SB 3.12.25-26]

Deity forms, pratimā:

Śailī-pratimā — Stone form. A deity is carved from a stone.

Dārumayī-pratimā — Wooden form. A deity is formed from wood.

Lauhī-pratimā — Metal form. A deity is forged from metal.

Lepyā-pratimā — Clay form. A deity is shaped from clay.

Lekhyā-pratimā — Painted form. A deity is painted with various colors.

Saikatī-pratimā — Sand form. A deity is built with sand.

Manomayī-pratimā — Mental form. A deity is created in the mind.

Maṇimayī-pratimā — Form made of jewels. A deity is made from precious jewels.

[SB 11.27.12]

Devakī's Children:[131]

Kīrtimanta, Suṣeṇa, Bhadrasena, Ṛju, Saṁmardana, Bhadra, Saṅkarṣaṇa and Kṛṣṇa were the eight children of Devakī.

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[130] All of these actions are one-time events at the beginning of every creation by Brahmā.

[131] His first six children were killed by Kaṁsa. Also see under '6'.

[SB 9.24.54]

Forbidden activities for a brahmacārī or a celibate:

Smaraṇaṁ (स्मरणं) — Recalling on a woman or any of her limbs is forbidden.

Kīrtanaṁ (कीर्तनं) — To speak directly or indirectly about a woman in relation to sex is forbidden.

Keliḥ (केलिः) — Dallyhing with a female, fooling around, play around with a woman is injudicious for a celibate.

Prekṣaṇaṁ (प्रेक्षणं) — To glance lustfully at a woman.

Guhya-bhāsaṇam (गुह्यभाषणम्) — Converse intimately even with one's mother, sister, or a grown-up daughter is not advisable for a celibate.

Saṅkalpaḥ (सङ्कल्पः) — Fantasizing about or deciding to engage in copulation is not suggested for a celibate.

Adhyavasāyaḥ (अध्यवसायः) — Endeavor for sexual union is immoral for a celibate.

Kriyā-nirvṛttiḥ (क्रिया निर्वृत्ति) — Execution. To engage in sex is a licentious act for a celibate.

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पः अध्यवसायश्च क्रिया निर्वृत्तिरेव च ।।

Smaranaṁ kirtanaṁ keliḥ prekṣaṇaṁ guhyabhāṣaṇaṁ.
Saṅkalpaḥ adhyavasāyaśca kriya nirvrittireva ca
[SB 6.1.13-14 S.T.] (SRS 8.13)[132]

Ingredients of arghya water used in deity worship:

Fragrant oil, flowers, unbroken barleycorns, husked barley corns, the tips of *kuśa* grass, sesame seeds, mustard seeds and *dūrvā* grass.

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[132] These are more references for the same subjects. *Manusmṛti* (2.214-2.215) Yājñavalkya *Smṛti* (1.38-1.39) *Bhāgavata-Purāṇa* (7.12.1-7.12.3) *Mahābhārata* (*Śānti-Parva*, Chapter 189)

8

[SB 11.27.21]

Marriages, or vivāha:

Brāhma-vivāha (ब्राह्म विवाह) — The most sacred and ideal form of marriage where the groom is chosen based on his virtues, education, and character without any dowry.

Daiva-vivāha (दैव विवाह) — The bride is married to a priest who officiates a religious sacrifice. It is considered inferior to *Brāhma-Vivāha* because no suitable groom is found in time.

Ārśa-vivāha — (आर्ष विवाह) Sagely marriage. The groom gives symbolic gifts (like cows) to the bride's family, signifying that he lives a saintly life, but does not possess wealth.

Prājāpatya-vivāha (प्राजापत्य विवाह) — The father gives his daughter to the groom with the instruction that they should fulfill all their responsibilities together. It is similar to *Brāhma-Vivāha*, but with an emphasis on performance of duty together.

Āsura-vivāha (असुर विवाह) — The groom pays a large sum or wealth to the bride's family, resembling a transactional arrangement rather than a traditional marriage.

Gāndharva-Vivāha (गांधर्व विवाह) — A marriage based on mutual love and consent, without rituals or family involvement. It is akin to modern-day love marriages.

Rākṣasa-vivāha (राक्षस विवाह) — A marriage where the bride is forcibly taken, often during battle. This was practiced by warriors in ancient times.

Paiśāca-vivāha (पैशाच विवाह)[133]—. The worst form, where the bride is taken advantage of while unconscious or intoxicated. This type is condemned in scriptures.

[M.S. 3.20-34][134]

[133] The *Brāhma-Vivāha* is considered the most virtuous, while *Paiśāca-Vivāha* is regarded as immoral.)

[134] The *Manu-Smṛti* and other Vedic scriptures describe marriages, each with distinct characteristics and societal implications.

Persons Who Suffer Karmic Reaction for Animal Killing:

हत्यारे	**Killers considered**	**Description**
अनुमन्ता	*Anumantā*	One who gives permission for killing.
उपहर्ता	*Upahartā*	One who brings an animal for slaughter.
वधक:	*Vadhakaḥ*	One who actually kills an animal.
क्रेता	*Kretā*	One who buys meat.
विक्रेता	*Vikretā*	One who sells meat.
संस्कर्ता	*Saṃskartā*	One who cooks meat.
योजकः	*Yojakaḥ*	One who serves meat.
भोक्ता	*Bhoktā*	One who eats meat.

Manu-smṛti 5.51[135]:

Presiding deities and their directions:

The king of heaven Indra presides in the eastern direction.
Agni oversees affairs in the southeastern direction.
Yamarāja manages in the southern direction.
Nairṛti supervises affairs in the southwestern direction.
Varuṇa rules in the western direction.
Marut governs in the northwestern direction.
Kuvera (or Soma) controls in the northern direction.
Śiva presides in the northeast direction.

[135] "*Anumantā upahartā* ca *vadhakaḥ kretā* eva ca, *saṃskartā ca yojakaś ca bhoktā caiva samānarāḥ*" अनुमन्ता उपहर्ता च वधक: क्रेता एव च, संस्कर्ता च योजकश्च च भोक्ता चैव समानराः Translation: "He who permits the slaughter, he who brings the animal, he who kills it, he who buys, sells, cooks, serves, and eats—it is declared that all of them are murderers.

8

[SB 9.16.21-22, Amarakoṣa 1.1.3, BhKS Anu 285]

Presiding Deities of the universe:

Varāha presides over the layer of earth.

Matsya controls the water layer.

Sūrya supervises the layer of fire.

Pradyumna rules the layer of air.

Aniruddha governs the layer of sky.

Saṅkarṣaṇa manages the layer of phenomenal ego.

Vāsudeva rules the layer of *Mahat-tattva*.

Parameśvara controls material nature.

[HNV 1.10 Amṛtā]

Primary queens of Śrī Kṛṣṇa:

Rukmiṇī, Jāmbavatī, Satyabhāmā, Kālindī, Mitravindā, Satyā Bhadrā, and Lakṣmaṇā were the primary queens among sixteen thousand one hundred and eight queens. He married the primary queens in this sequence, Rukmiṇī, first and Lakṣmaṇā the last.

[SB 10.58 chapter]

Primary Siddhis, mystical powers:

Siddhi's Name	English Meaning	Explanation
अणिमा *Aṇimā*	Becoming infinitesimally small	Ability to reduce one's form to atomic size; mastery over the element of earth.
महिमा *Mahimā*	Becoming infinitely large	Ability to expand one's body or presence to vast proportions.
लघिमा *Laghimā*	Becoming extremely light	Ability to become weightless or levitate; mastery over air.

Siddhi's Name	English Meaning	Explanation
प्राप्तिः इन्द्रियैः *Prāptiḥ*	Acquiring anything	Ability to obtain anything desired, even from distant places.
प्राकाम्यं *Prākāmya*	Fulfilling desires	Ability to experience anything one desires, especially sensory pleasures.
ईशिता *Īśitā*	Supreme lordship	Power to control nature and beings; mastery over will.
वशिता *Vaśitā*	Subjugation	Ability to bring others or elements under one's control.
कामवसायिता *Kāmāvasāyitā*	Willful determination	Ability to remain unaffected by desires; complete control over one's own will.

[SB 11.15.4,5]

Sāttvika-vikāra[136], physical symptoms of ecstatic love:

Stambha — Becoming stunned. When the vital life-air force, *prāṇa*, is prominently in contact with the earth element in the physical body, one is stunned.

Sveda — Perspiring. When *prāṇa* majorly comes in contact with the fire element, a person starts to perspire.

Romāñca — Hairs standing on end. When *prāṇa* primarily comes in contact with the gentle air element, hairs on the body stand on end.

[136] A ninth special *vikāra* is *stanya-śrāva*, milk oozing from the breast of a child's mother.

Svara-bheda — Faltering of the voice. When the *prāṇa* comes in contact with the vigorous air element, there is faltering of the voice.

Vepathu — Trembling. When *prāṇa* comes in contact with the medium gentle air element, trembling occurs.

Vaivarṇya — Changing of body-colors. When *prāṇa* comes into contact with the fire element of the body it changes color.

Aśru — Shedding of tears. When *prāṇa* comes into contact with the water element, tears are shed.

Pralaya — Nearing death. When *prāṇa* comes into contact with the sky element, there is complete devastation.

[BRS 2.3.16-18, 3.4.45.]

Stages of a Nāyikā:

Abhisārikā — A heroine who goes to meet her lover at a designated place.

Vāsak-sajjā — A heroine who, while anxiously waiting for her lover, decorates a meeting place.

Utakaṇṭhitā — A heroine longing to meet her lover.

Khaṇḍitā — When a lover appears at the end of the night to his girlfriend as if nothing has happened, but is guilty of infidelity with signs of having enjoyed with another girl, his girlfriend who, therefore is angry with him.

Vipralabdhā — A heroine who is disappointed by her lover's breaking his appointment with her.

Kalahāntaritā — In front of all her friends, a lover begs for forgiveness, but the heroine admonishes him with anger so that he finally leaves her sight. Later the heroine regrets her behavior.

Proṣita-bhartṛkā — A heroine whose lover has gone abroad.

Svādhīna-bhartṛkā — A heroine whose lover is very obedient to her.

[UN nāyikā-bhedā verses 66-67][137]

Varieties of devatā created by Lord Brahmā:

Devatā, Gods

Pitṛ, Forefathers

Asurās, Demons

Gandharvas, Singers and *apsarās*, Dancers from heavenly planets,

Yakṣas and *rākṣasas*, Mystical guardians and Giants

Cāraṇas and *vidyādharas*, Celestial singers and Denizens

Bhūtas, *pretas* and *piśācas*, Spirits (evil etc.)

Siddhas, Superhuman beings

[SB 3.10.28-29]

[137] In the "Gita-Govinda" by Śrī Jayadeva Gosvāmī, all of these *nāyikā* are mentioned indirectly in each verse.

9

Bhīṣma deva's advice:

Do not become angry towards anyone.

Do not tell a lie.

Distribute one's wealth equally among relatives as defined in the *Manu-Smṛti*.

Forgive offenses, despite having the capacity to punish an offender.

Beget children only with one's legitimate wife.

Have a pure mind and clean body.

Do not be inimical to anyone.

Always be simple.

Support servants and subordinates.

[M.B. *Śānti-Parva* 60.7-8]

Brāhminical [138]qualities:

Inner peace, *Śamaḥ* (शमः) — Control over the mind, remaining undisturbed or unaffected by external disturbances.

[138] These qualities reflect the nature and duty (*svabhāvic-dharma*) of a *Brāhmaṇa*—one who guides society through wisdom, purity, and devotion to truth. A true *Brāhmaṇa* is not identified merely by birth, but by his qualities and conduct. In the *Śrīmad Bhāgavatam*, 12 qualities are listed. See under 12)

Self-discipline, *Damaḥ* (दमः) — Control over the senses, restraining desires.

Austerity *Tapaḥ*, (तपः) — Willingness to endure hardships for spiritual growth.

Purity, *Śaucaṁ* (शौचं) — Cleanliness of body, mind, and actions.

Forgiveness, *Kṣāntiḥ* (क्षान्तिः) — The ability to remain patient and tolerant without harboring resentment.

Honesty, *Ārjavam* (आर्जवम्) — Straightforwardness, sincerity in speech and actions.

Knowledge, *Jñānam* (ज्ञानम्) — Studying and Understanding the *Śāstras*.

Realized wisdom, *Vijñānam* (विज्ञानम्) — Practicing what is learned in life.

Unshaken faith, *Āstikyam* (आस्तिक्यम्) in the Lord, *dharma* and the Vedic teachings.

[GĪTĀ 18.42]

Gates of a physical body and their directions:

Two eyes, two nostrils and the mouth are in the eastern direction of the body.

The right ear is on the south side of the body.

The left ear is on the north side of the body.

The anus and genitals are in the western direction of the body.

[SB 4.25.46][139]

Grahas, planets:

Sūrya — Sun

Candra — Moon

[139] These are the nine openings in the body, and according to Gītā, the ātmā with the subtle body, consists of mind, intelligence, *ahaṁkāra* and *citta* leaves the physical body from any one of these openings at the time of death, except for the successful *yogī* who leaves the body through the *brahma-randhra*, or an opening in the skull

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Maṅgala — Mars
Buddha — Mercury
Guru — Jupiter
Śukra — Venus
Śani — Saturn
Rāhu — Northern node of the moon
Ketu — Southern node of the moon
[SB 5.22.8, 11-17]

Islands, or Navadīpa:

Śrī Antardvīpa.
Sīmantadvīpa.
Godrumadvīpa.
Madhyadvīpa.
Koladvīpa.
Rudradvīpa.
Jāhnudvīpa.
Modadrumadvīpa.
Rudradvīpa
[Gauḍīya vaiṣaṇava-abhidhāna p. 1893]

Navadhā bhakti nine-fold devotion:

Parīkṣit Mahārāja achieved perfection by *śravaṇa*, hearing about the pastimes of Lord Śrī Kṛṣṇa.

Śukadeva Gosvāmī attained perfection by *kīrtana*, chanting the glories of the Lord.

Prahlāda Mahārāja perfected his life by *smaraṇa*, remembering the wonderful qualities and pastimes of Lord Nṛsiṁha deva.

Lakṣmī devī consummated her life by *pāda-sevā* favorably serving the lotus feet of the Lord Nārāyaṇa.

Pṛthu Mahārāja realized the Lord by *arcanā*, worshiping the Supreme Lord.

Akrūra accomplished excellence by *vandana*, offering prayers to Lord Śrī Kṛṣṇa.

Hanumān achieved perfection by *dāsya*, personal service to Lord Rāma.

Arjuna achieved his goal by *sakhya*, friendship with Lord Kṛṣṇa.

By sacrificing everything, and completely surrendering to Lord Vāmana Deva (*ātma-nivedana*), Bali Mahārāja attained perfection.[140]

[CC Madhya 22.136; B.R.S 1.2.265; BhKS Anu 169]

Prameya, Objects of Knowledge in Gauḍīya Vaiṣṇavism:

Bhagavān Śrī Kṛṣṇa is the highest Absolute Truth.

The Lord is to be known only through Vedic scriptures.

The world is real, but it undergoes repeated cycles of creation, existence and dissolution, hence, it is called temporary.

There are five types of distinctions - between *jīva* and Śrī Hari, two individual *jīvas*, two different substances in the phenomenal world, the world and the *jīva*, and between Śrī Hari and the phenomenal world.

Jīva is an *aṁśa* and an eternal servitor of the Supreme Lord.

There are relative hierarchies between Śrī Hari and *jīvas* as well as amongst individual *jīvas* based on their realization.

Liberation means to attain service at the lotus feet of Śrī Kṛṣṇa.

The process to attain the above goal is pure devotional service.

There are three major *pramāṇas*, or means of valid knowledge, namely *pratyakṣa*, direct perception, *anumāna*, inference and *śabda*, - *apauruṣeya śabda-revealed* scriptures and *śabda* – a testimony of an authentic person.

[PR Navratna p.14 and VS]

[140] Ambarīṣa Mahārāja achieved the supreme goal by executing all nine devotional processes.

9

Questions of King Nimi and answers by Nava-yogendras[141]:

(Only reference numbers from *Śrīmad-Bhāgavatam* are cited here for answers. A reader may refer to *Śrīmad-Bhāgavatam* for details.)

King Nimi asked Kavi, "What is the ultimate nature of supreme good?" (Question {Q.} is in 11.2.30, answer {A.} is given in 11.2.33 -43)

The king inquired from Havir, "What are the religious principles, natural proclivities, behavior, speech and outward symptoms of a *bhāgavata* and a *vaiṣṇava*?" (Q.11.2.44; A.11.2.45-55)

Antarīkṣa was asked, "What is the external energy of Viṣṇu?" (Q.11.3.1; A.11.3.33-16)

The king queried from Prabuddha, "How can one become dissociated from *māyā*?" (Q.11.3.17; A.11.3.18-33)

Nimi inquired from Pippalāyana, "What is the true identity of Brahman?" (Q.11.3.34; A.11.3.35-40)

Āvirhotra was interrogated, "What are the three types of karma?" (Q.11.3.41; A.11.3.43-50)

The king inquired from Drumila, "What are the pastimes of the various incarnations of God?" (Q.11.4.1; A.11.4.2-23)

Camasa was asked, "What is a destination of one who is against the Supreme Lord and devoid of *bhakti*?" (Q.11.5.1; A.11.5.2-18)

King Nimi inquired from Karabhājana, "What are the respective colors, forms and names of the four *yugāvatāras* and what is the process of worshiping each of them?" (Q.11.5.19; A.11.5.20-42)

[SB 5.4.11]

Results of Sargaḥ, various creations:

Mahat-tattva is the sum total of material ingredients.

Ahaṁ means material ego.

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[141] Navayogendras were sons of Lord Ṛṣabha deva.

Tan-māntrās are subtle senses.

Jñāna-śakti and *kriyā-śakti* are knowledge gathering capacity and working-capacity, respectively.

Vaikārikaḥ are the controlling deities coming about by the interaction of *sattva-guṇa*.

Tamas is the ignorance of the living entities.

Tasthuṣāṁ means immovable entities.

Tiraścām are the lower species of life.

Nṛṇām means human beings.[142]

[SB 3.10.14-27]

Śaktis of the Lord:

Vimalā, *Utkarṣinī*, *Jñāna*, *Kriyā*, *Yogā*, *Prahvī*, *Satyā*, *Iśānā* and *Anugrahā* are the nine energies of the Lord.

[SB 11.27.25-26. S.T.]

Service to tulasī, a devotional plant, brings benedictions:

Dṛṣṭā — Seeing the *tulasī* plant favorably, one can become free from all sinful reactions.

Spṛṣṭa — Touching the *tulasī* plant or it's leaves, one can be relieved from all distresses of being born in a low family.

Dhyātā — By remembering *tulasī*, one can attain Vaikuṇṭha planet.

Namitā — If someone bows before a *tulasī* plant, that person becomes free from all diseases.

Kīrtitā — Glorifying or hearing about *tulasī* plants, a devotee can reside in the abode of the Lord.

Ropitā — If someone sows a *tulasī* plant, certainly he becomes a devotee of the Lord Kṛṣṇa.

[142] The first six are natural creations of *prakṛti*. The last three items are created by Lord Brahmā and known are as *Vaikṛta* creations.

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Stutā — By praying to the *tulasī* plant, one may live in the Lord's abode for millions of years.

Sevitā — If someone waters a *tulasī* plant daily, he will be freed from the fear of being sent to Yamarāja.

Pūjitā — Simply by worshiping *tulasī* plants, one will live in the spiritual world.[143]

[BRS 1.2.204, HBV 9.38]

Stages of devotional service:

Trust (*Śraddhā*[144]) — To develop trust in the Vedic scriptures by hearing from a saint.

Company of saints (*Sādhu-saṅga*) — To associate with a saintly person or a guru for instructions is *sādhu-saṅga*.

Devotional activities (*Bhajana-kriyā*) — To perform services under the guidance of a *sad-guru*.

Cessation of obstacles (*Anartha-nivṛtti*) — By following any of the nine processes of devotion, impurities in the heart are gradually dissipated.

Fixity (*Niṣṭhā*) — When impurities or obstacles are almost removed, steadiness is attained on the path of *bhakti*. This is called *niṣṭhā*.

Taste (*Ruci*) — When a strong liking for listening to the glories of the Lord becomes manifest, then it is *ruci*. Here liking is unnatural and not spontaneous as in *āsakti*.

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[143] When *tulasī* leaves are offered in devotion at the lotus feet of Kṛṣṇa, there is development of *prīti* for the Lord. The *tulasī* plant is auspicious in all respects. These services to her are included as part of the 64 processes of *bhakti*. To derive the benefits stated above, one should fully surrender to the devotional process and should perform any one of these activities daily.

[144] The word "*Śraddhā*" has no equivalent in the English language. It means to hold or align one's mind with the truth or reality; however, it is translated as trust. We have rendered it in its original meaning stated here throughout the text. There are mainly two types of *śraddhā*, *laukika* in regards to worldly objects and *śāstrīya*, in regards to an eternal Vedic scriptural base.

Attachment (*Āsakti*) — When the taste to hear the glories of the Lord becomes natural, strong attachment is developed.

Intense attachment (*Bhāva*) — When spontaneous taste softens the heart, it is known as *bhāva*. It is a seed form of love.

Pure love (*Prema*) — When one becomes completely softened and he feels *mamatva*, 'myness' with the Lord. In other words, one feels that the Lord is specially his own Lord.

[Cc Madhya 23.14-15, BRS 1.4.15-16]

Symptoms of ecstatic emotions, or bhāva:

Kṣānti (क्षान्तिः) — Tolerance.

Avyartha-kālatvam (अव्यर्थकालत्वं) — Not wasting time. Utilize all of one's time only in *bhakti* and do not remain idle.

Viraktiḥ (विरक्तिः) — Detachment from sensual enjoyment.

Māna-śunyatā (मान-शुन्यता) — Absence of pride.

Āśā-bandhaḥ (आशा-बन्धः) — Unshaken trust in the grace of Lord.

Samut-kaṇṭhā (समुत्कण्ठा) — Intense longing for the Lord.

Nāma-gāne sadā-ruci (नाम-गाने सदा रुचिःh) — Constantly taste the chanting of the Lord's transcendental names.

Āsaktiḥ-tad-guṇā-khyāne (आसक्तिस्तद्-गुणाख्याने) — To hear and describe the Lord Kṛṣṇa's transcendental qualities.

Pritiḥ-tad-vasati-sthale (प्रीतिस्तद्-वसति-स्थले) — Love to reside in the abode of the Lord.

[Cc Madhya 23.18-19. BRS 1.3.25-26]

क्षान्तिरव्यर्थ-कालत्वं विरक्तिर्मान-शुन्यता ।
आशा-बन्धः समुत्कण्ठा नाम-गाने सदा रुचिः ॥१.३.२५॥

Kṣāntiravyartha-kālatvaṁ viraktirmāna-śunyatā.
Āśā-bandhaḥ samutkanthā Nāma-gāne sadā ruciḥ

आसक्तिस्तद्-गुणाख्याने प्रीतिस्तद्-वसति-स्थले ।
इत्यादयो'नुभावाः स्युर् जात-भावाङ्कुरे जने ॥१.३.२६॥

āsaktistad-guṇākhyāne prītistad-vasati-sthale

9

ityādayo'nubhāvāḥ syur jāta-bhāvāṅkure jane

Transformations of the illusory energy:

Kālaḥ — Time
Deśa — Place
Kriyā — Endeavor
Kartā — Performer
Karaṇam — Instrument
Kāryam — Rituals
Āgama — Scripture
Dravyam — Paraphernalia
Phalam — Result to be achieved
[SB 12.11.31]

10

Analogy of a body with a chariot:

Body is a chariot
Senses are compared with unbridled horses.
The mind is the reins of a chariot.
Sense-objects are the destination of a chariot.
Intelligence drives a chariot.
Ten kinds of air are spokes of a wheel.
Righteousness and unrighteousness are wheels.
Praṇava is a bow.
Jīva is an arrow.
The Lord is the ultimate aim.
[SB 7.15.41-42]

Articles of worship, or daśopacāra:

Āsana is a seat or throne for the Lord.
Pādya is water used for washing the feet of the Lord, or a saint.
Arghya is water offered for washing hands to a sage or deity.
Ācamanīya is water offered for washing your mouth.
Madhuparka is a special kind of auspicious elixir offered in deity worship and to an honorable person.
Gandha is sandalwood paste mixed with camphor and aguru.
Puṣpa Seasonal flowers are offered to the Lord.

10

Dhūpa (Fragrant) incense is offered to the deity.

Dīpa (Ghee lamp) is offered to the Lord.

Naivedya (Freshly cooked food) is offered to the deity.

[PPr vol. 1, chap. 2 p. 75.]

Incarnations, (daśāvatāra) and their pastimes:

Matsya — Fish incarnation saved the Vedas from the deluge and imparted instructions to Satyavrata Manu.

Kūrma — Tortoise incarnation became the pivot during churning of the ocean of milk.

Varāha — Boar incarnation picked up the earth from Garbhodaka ocean when the demon Hiraṇyākṣa threw the earth in the ocean. Lord Varāha killed him.

Nṛsiṁhadeva — Half-lion and half-man incarnation killed the demon Hiraṇyakaśipu who tormented His dear devotee Prahlāda.

Vāmana[145] — Dwarf incarnation deceived the king Bali and took all his possessions in three steps.

Bhṛgupati — Paraśurāma circling the earth twenty-one times He killed many demoniac *kṣatriya* kings.

Rāma — Rāghavanandana Rāma killed demon Rāvaṇa who kidnapped His wife, Sītā devī. He showed how attachment between a man and a woman invites many trifles in life.

Haladhara — Balarāma participated in the pastimes of Lord Kṛṣṇa as His elder brother.

Buddha[146] — He stopped animal killing that was happening in the pretext of following *śāstra* and propounded voidism.

Kalki — He will appear and destroy people with demoniac mentality at the end of Kali-yuga and will reestablish the principle of

[145] The next six incarnations from Vāmana deva appeared in human forms. Based on the authority of *Śrīmad Bhāgavatam*.

[146] Lord Buddha is the 9th incarnation; however, the historic Buddha who spread non-violence is not the same Lord Buddha mentioned in the *Śrīmad Bhāgavatam*. There is vast difference in their activities.

righteousness.

[Śrī Daśāvatāra-stotra, HNV 1.3]

Kinds of life air, prāṇa in body:

(First five *prāṇa*[147] are listed under category '5' with the same title. Here the second set of five[148] is listed.)

Nāga Air that facilitates opening and closing of eyes or a mouth

Kṛkara Air that is used in digesting food.

Kūrma Air that contracts and expands in the body.

Devadatta Air that aids relaxation by widely opening the mouth, as in yawning.

Dhanañjaya Air that aids sustenance.

[*Gheranda Saṁhitā* 5.60-65]

Paraphernalia of Lord Kṛṣṇa:

Lord Kṛṣṇa's club's name is *kaumodakī*.

The name of His sword is *nandaka*.

Kṛṣṇa's bow is called *śārṅga*.

The name of the conch shell is *pāñcajanya*.

Sudarśana is the name of His disc.

He wears a *kaustubha* jewel.

His carrier is called Garuḍa.

Kṛṣṇa's chariot is named *garuḍa-dhvaja*.

Śrī Kṛṣṇa always wears a peacock feather called *tāṇḍavika*.

He has a tuft of hair on His chest, called *śrīvatsa*, that represents all living entities.

[SK 2.181]

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147 The first five *prāṇa* are known as *pañca-prāṇa*.

148 The second five *prāṇa* are called *upa-prāṇa*. Air is generated from the center of the heart for all these purposes. That same intake air is named differently according to its functions.

10

Offenses to be avoided in the dhāma:

To hold contempt and disrespect a guru who reveals *dhāma* to his disciples.

To think that the *dhāma* is temporary.

To commit violence towards any of the residents of the *dhāma*, or to any of the pilgrims who come there, or to think that they are ordinary people.

To perform mundane activities while residing in the *dhāma*.

To earn money by making a business of deity worship and *saṅkirtana* in the *dhāma*.

To think that the *dhāma* belongs to some mundane country or province, or to think that the *dhāma* of the Lord is equal to a holy place connected with some *devatā* or *devī*, or to attempt to measure the area of the *dhāma*.

To commit sinful acts while residing in the *dhāma*.

To consider Vṛndāvana *dhāma* is different from Navadvīpa *dhāma*.

To blaspheme the *śāstra* that glorifies the *dhāma*.

To be faithless and think that the glories of the *dhāma* are imaginary.

[PPr vol. 1 ch. 5 p. 280.]

Offenses to the auspicious names of the Supreme Lord:

Satāṁ-nindā paramam-aparādhaṁ vitanute (सतां निन्दा नाम्नः परममपराधं वितनुते) — To criticize genuine devotees of Bhagavān is a grievous offense against the name.

Śivasya Śrī Viṣṇoh ya iha guṇa-nāmādisakalaṁ dhiyā - bhinnaṁ paśyet (शिवस्य श्रीविष्णोर्य इह गुणनामादि सकलं धियाभिन्नं पश्येत्) — To considers the name, qualities and other attributes of Śiva is different or independent of the name, qualities and other attributes of Lord Viṣṇu.

Guror-avajñā (गुरोरवज्ञा) — To disrespect one's spiritual teacher.

Śrutī-śāstra-nindanaṁ (श्रुति-शास्त्र-निन्दनम्) — To criticize the Vedic scriptures.

Harināma-mahimā-kalpanā tadartha-vāda (हरिनाममहिमा - कल्पना तदर्थवाद[149]— To consider the scriptural glories of the *harināma*, auspicious names as mere exaggeration.

Harīnāmni kalpanam (हरिनाम्नि कल्पनम्) — To ascribe one's own imaginary meaning to the name.

Nāmno balād pāpa buddhiḥ (नाम्नो बलाद् यस्य हि पापबुद्धिः) — To have sinful mentality and rely on the power of the Name.

Śubhakriyā-sāmyaṁ (शुभक्रिया-साम्यम्) — To equate the chanting of Hare Kṛṣṇa *mahāmantra* to be equal to other pious activities.

Aśraddadhāne upadeśa (अश्रद्धधाने उपदेशः) — To instruct an envious, faithless and disinterested person in hearing about the glories of these auspicious names.

Nāma-māhātmyaṁ śrutvā-prīti-rahita (नाम माहात्म्यं श्रुत्वा प्रीति रहित) — A person who, in spite of hearing glories of the Lord, remains devoid of affection for the name, and is contrarily immersed in the "I" and "mine" concept.

[HBV 11.521, 525, BhKS Anu 265.2, p.314, V.I]

Original sons of Lord Brahmā:

Nārada Muni appeared from the lap of Lord Brahmā, it represents the most affection.

Vasiṣṭha was generated from his breathing.

Dakṣa was born from his thumb.

Bhṛgu came from the skin of Brahmā.

Kratu was born from his hands.

Pulastya was generated from his ears.

[149] Śrī Sanatana Gosvāmī, in the *Hari Bhakti Vilāsa* 11.521-525 combines these two offenses (*arthavāda* and *Harināma-kalpanam*) into a single item. He has then introduced another one at number 8, which is - "*nāma-grahane anavadhānaḥ*– being inattentive while chanting the name". So, the total number of offenses still remains ten.

10

Aṅgirā was born from the mouth of Brahmā.

Atri was generated from his eyes.

Marīcī came from his mind.

Pulaha was born from the navel of Brahmā.

[SB 3.12.23-24]

Various perceptions experienced upon seeing Śrī Kṛṣṇa entering Kaṁsa's wrestling arena:

Śrī Kṛṣṇa was seen as a thunderbolt to the wrestlers, and they experienced "anger" (*raudra rasa*).

Lord Kṛṣṇa appeared as the best person to the ordinary assembled denizens, and they experienced "astonishment" (*adbhuta rasa*).

Young women saw Him as Cupid, and experienced "amorous love" (*śṛṅgāra rasa*).

He was the dearest one to the cowherd boys of the same age (such as Śrīdhāma), and they experienced "laughter" (*hāsya rasa*).

Unrighteous kings perceived Him as the chastiser and ruler, and experienced "chivalry" (*vīra rasa*).

He was seen as a lovable child to His parents (Vasudeva and Devakī), and they experienced "compassion" (*karuṇa rasa*).

Kaṁsa saw Him as death personified, and experienced "fear" (*bhayānaka rasa*).

The Lord was seen as the universal form to *jñānīs*, and they experienced "abhorrence" (*bībhatsā rasa*), evoked by the projection of materiality on the Lord Kṛṣṇa.

Yogis saw Śrī Kṛṣṇa as the Absolute Truth, and experienced "pacific devotion" (*śānta rasa*).

He was the Lord to the Vṛṣṇis who experienced "servitude" attitude (*dāsya rasa*).[150]

[SB 10.43.17, VC *tīkā*, Śrī Jīva Gosvāmī *Vaiṣṇava-toṣaṇī* commentary on this verse for *rasa* explanation.]

Secondary siddhis[151] (गौण सिद्धि):

Siddhi's Name	Meaning	Explanation
Anūrmimattvaṁ अनूर्मिमत्त्व	Immunity to suffering.	Freedom from hunger, thirst, grief, fear, distress etc. (See under six infirmities.)
*Dūraśravaṇa*दूरश्रवण	Hearing from afar	Ability to hear things beyond the range of human hearing.
Dūradarśanam दूरदर्शनम्	Far-sightedness	Ability to perceive distant objects that are out of reach.
Manojavaḥ मनोजव	Traveling at the speed of mind	Travel as fast as one's thoughts.
*Kāmarūpam*कामरूपम्	Assuming any form at will	Power to change one's form at will.
*Parakāya-praveśanam*परकाय-प्रवेशनम्	Ability to enter another's body	Ability to inhabit or control another living being's body.

[150] Out of these first ten perceptions, wrestlers, demoniac kings, Kaṁsa, his *purohitas* are inimical towards the Lord whereas others are favorable to the Lord. These *rasas* listed here were experienced by the ten sets of onlookers. It is also implicitly understood that the remaining two *rasas*— namely, "friendship" (*sakhya*) and "parental affection" (*vātsalya*) — were experienced by the cowherd boys and Kṛṣṇa's parents, respectively. In this manner, Kṛṣṇa simultaneously nourished all twelve *rasas*.

[151] These ten secondary mystic perfections come from the rise of the *sattva-guṇa*.

10

Siddhi's Name	Meaning	Explanation
Svacchanda-mṛtyuḥ स्वच्छन्दमृत्युः	Dying at will	Freedom to leave the body voluntarily at a chosen time.
*Devānām krīḍā-darśanam*देवानां क्रीडा-दर्शनम्	See activities of deva with their wives	Witness heavenly damsels' activities.
Saṅkalpa-saṁsiddhiḥ सङ्कल्प सिद्धिः	Fulfillment of desires.	Successfully execute tasks per one's determination.
Ājñāpratihatā gatiḥ आज्ञाप्रतिहता गतिः	Commands are never hindered	One's instructions are always followed without resistance.

[SB 11.15.6 and 7]

Sons of Kṛṣṇa by eight main queens of Dvārakā:

Sons of Rukmiṇī — Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cāru-gupta, Bhadracāru, Cārucandra, Vicāru, Cāru and Pradyumna.

Sons of Satyabhāmā — Bhānu, Subhānu, Svarabhānu, Bhānumāna, Candrabhānu, Bṛhadbhānu, Atibhānu, Śrībhānu, Pratibhānu & Prabhānu,

Sons of Jāmbavatī — Sāmba, Sumitra, Purujita, Śatajita, Sahasrajit, Vijay, Citraketu, Vasuman, Dravid, and Kratu.

Sons of Nāgnajitī — Vira, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaku, Vasu, and Śrīmānkunti,

Sons of Bhadrā — Sangrāma-jit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya, Subhadra, Vāma, Āyu, and Satyaka.

Sons of Kālindī — Śruta, Kavi, Vṛṣa, Vira, Subāhu, Bhadra, Śānta, Darśa, Pūrṇamsa and Somaka.

Sons of Lakṣmaṇā — Praghoṣa, Gātravān, Simha, Bala, Prabala, Oja, Urdhvaga, Mahāśakti, Saha, and Aparājita.

Sons of Mitravindā — Vṛka, Harṣa, Anila, Gṛdha, Vardhana, Annāda, Mahāsa, Pāvana, Vahni, and Kṣudhi.

[SB 10.61.7-18]

Topics of Śrīmad Bhāgavatam:[152]

Sarga or primary creation of the universe by the Supreme Lord was described in the Third canto.

Visarga or secondary-creation by Lord Brahmā and Manus was described in the Fourth canto.

Sthānam or planetary systems and their boundaries were described in the Fifth canto.

Poṣaṇam or protection, given by the Lord to His devotees, was described in the sixth canto. That also includes nourishment by the Lord.

Uti or desires born of different associations were described in the Seventh canto. Pious desire arises from pleasing devotees and impious desires from displeasing devotees.

Manvantara or interval of Manus was explained in the eighth canto. It also includes principles of religion followed by them.

Īśa-anukathāḥ or science of the Lord as an introduction to the tenth canto was described in the Ninth canto.

Āśraya, the supreme shelter was delineated in the Tenth canto.

Mukti or liberation was described in the eleventh canto.

Nirodha, or annihilation was described in the twelfth canto.

[SB 2.10.1, V.C.]

Vipralambha-pravāsa -Progressively graded states[153]**.**

cintā — Anxiousness

jāgaraṇa — Insomnia

udvega — Agitation

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[152] First and second cantos are the set-up as a base for the entire *Śrīmad Bhāgavatam*. Other cantos also describe these topics but the majority of discussion is as listed here.

[153] The states of a *nāyikā* in the condition of prolonged separation from a *nāyaka*.

10

tānava — Emaciation
malināṅgatā — Discoloring of the bodily limbs
pralāpa — Incoherent speech
vyādhi — Feeling afflicted by a tormenting ailment
unmāda — Madness
moha — Stupefaction
mṛtyu — (Near) Death
cintātra jāgarodvegau tānavaṁ malināṅgatā
pralāpo vyādhir unmādo moho mṛtyur daśā daśa
(UN 15.167, PrS Anu 109 *tīkā*)

11

Names of Lord Rudra:

Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva, Dhṛtavrata

[SB 3.12.12]

Principle Rudras:

Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Ajaikapāt, Ahirbradhna, Vṛṣākapi, Mahān and Bahurūpa

[SB 6.6.17-18]

Vedic meters:

Gāyatrī, *Uṣṇik*, *Anuṣṭup*, *Bṛhatī*, *Paṅkti*, *Triṣṭup*, *Jagatī*, *Ati*, *Atyaṣṭi*, *Atijagatī*, *Ativirāt*

Beginning from *Gāyatrī* which has twenty-four syllables, each following meter has four syllables more than previous one. The last meter *Ativirāt* has 64 syllables.

[SB 11.21.41]

Wives of Lord Rudra, or Rudrāṇīs:[154]

Dhī, Vṛti, Uśanā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvati, Svadhā, Dīkṣā

[SB 3.12.13]

[154] In the *Amarakoṣa*, 48 names of Lord Rudra (1.1.25-29) and 17 names of *Rudrāṇīs* (1.1.31-32) are listed also

12

Āditya:

Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śakra and Urukrama

[SB 6.18.1 S.T.]

Articles of worship dvādaśopacāra[155]:

Snāna (Bath) — A deity is daily given a bath.

Vastra (Clothes) — After the bath, nice fresh clothes with ornaments are offered to the deity.

[PPr vol. 1 ch. 2 p.75]

Cantos of Śrīmad Bhāgavatam, their total numbers of chapters[156] and their representations of the Universal form of the Lord:

The first and second cantos have nineteen and ten chapters, respectively, and these two cantos represent the lotus feet of the Lord.

The third and fourth cantos consist of thirty-three and thirty-one chapters, respectively and symbolize the hips of the Lord.

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[155] These two items are in addition to ten listed under *Daśopacāra*

[156] *Śrīmad Bhāgavatam* has a total of 335 chapters. Some believe that chapters 12, 13, and 14 of the tenth canto, featuring the killing of Aghāsura were added later on; however, all *ācāryas* have commented on all the 335 chapters of *Śrīmad Bhāgavatam*.

The fifth and sixth cantos have, respectively, twenty-six and nineteen chapters and symbolize the waist of the Supreme Lord.

The seventh and eighth cantos contain fifteen and twenty-four chapters, respectively and represent arms of the Supreme Lord.

The ninth canto has twenty-four chapters and symbolizes the throat of the Supreme Lord.

The tenth canto contains ninety chapters and represents the lotus face of the Supreme Lord.

The eleventh canto has thirty-one chapters and represents the forehead of the Supreme Lord.

The twelfth canto consists of thirteen chapters and symbolizes the head of the Supreme Lord.

Characteristics (guṇas) of ātmā[157] (spiritual being):

Ātmā does not undergo birth or death, *Nitya*.

Ātmā is free from deterioration, *Avyaya*.

A true self is free from material contamination, *śuddha*.

Ātmā is not an aggregate of the twenty-four elements of *prakṛti*, *Asaṁghāta*.

The true self is the knower of the body where it resides, *kṣetrajña*.

Ātmā is the shelter of the senses, *āśraya*.

Ātmā is free from material changes, *avikriyā*.

True self is self-illuminated, *svadṛg*.

The cycle of birth and death or *saṁsāra* goes on for an individual because of the presence of *Ātmā* in the body

An *Ātmā* pervades the entire body through its consciousness, *vyāpaka*.

An *Ātmā* is free from any attachment, *asaṅgī*.

An *Ātmā* cannot be covered by any objects, *anāvṛta*.

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[157] Some additional different characteristics are also stated in *Paramātmā-sandarbha* under the title of *svarūpa-lakṣaṇa* of a *jīva*.

[SB 7.7.19, 20]

Confidential associates, aka Gopāla of Lord Nityānanda Prabhu:

Śrī Rāmadāsa, Sundarānanda, Kamalakāra, Gaurīdāsa Paṇḍita, Parameśvara, Dhanañjaya Paṇḍita, Maheśa Paṇḍita, Puruṣottama Paṇḍita, Kāla Kṛṣṇa dāsa, Śrī Puruṣottama dāsa, Uddhāraṇa Datta Ṭhākura and Śrīdhara are twelve Gopāla.

[Cc Ādi 11.13, 23, 24, 26, 29, 31, 32, 33, 37, 38, 41, 48]

Forests of Vṛndāvana:

Bhadra-vana, Bilvavana, Lauha-vana, Bhāṇḍīra-vana and Mahā-vana are on the east bank of the Yamunā.

Madhu-vana, Tāla-vana, Kumuda-vana, Bahulā-vana, Kāmya-vana, Khadira-vana and Vṛndāvana are on the west bank of the Yamunā.

[TLK]

Mahājanaḥ Great personalities knower of the Absolute Truth:[158]

Brahmā, Nārada, Śiva, Kumāras, Kapila, Svāyambhu Manu, Prahlāda, Janaka, Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī, Yamarāja

[SB 6.3.20]

Yama with Niyama:

Yama (Ethical restraints):

Ahiṁsā - parapīḍā-avarjanam (अहिंसा परपीडावर्जनम्) — This concept emphasizes the principle of living in such a way that avoids causing pain or harm to all other living beings.

Satyaṁ - hitapriyam yathārthabhāṣaṇam (सत्यं हितप्रियं यथार्थभाषणम्) — Speaking what is beneficial, pleasing, and truthful.

[158] The only twelve great persons who know the tenets of dharma.

Asteyam - mana-sāpi parasvagrahaṇa saṅkalpa rāhityam (अस्तेयम् मनसापि परस्वग्रहणसंकल्पराहित्यम्) — Free from the intention to take others' property, even in the mind.

Asaṅgaḥ - kāpyāsakti-rāhityam (असंगः काप्यासक्तिराहित्यम्) — Detachment and avoiding excessive attachment to worldly objects or desires."

Hṛī - lajjā (ह्रीः लज्जा) — Act with propriety.

Asañcaya - aparigraha (असंचयः अपरिग्रह) — Do not covet or overly attach to one's material possessions or wealth, and live a life of simplicity and contentment.

Āstikyaṁ - śāstrokte viśvāsaḥ (आस्तिक्यं शास्त्रोक्ते विश्वासः) Trust and confidence in the guidance of scriptures.

Brahmacaryaṁ - strīsaṁbandharāhityam (ब्रह्मचर्यं स्त्रीसंबंध राहित्यम्) — Avoid interactions or close relationships with opposite sex and practice celibacy. (see under 8)

Maunaṁ — vṛthā lāpārāhityam (मौनं वृथालापराहित्यम्) Speak with purpose and avoid frivolous or meaningless discussions.

Sthairyaṁ - dharmasatya saṅkalpatvam (स्थैर्यं धर्मसत्य- संकल्पत्वम्) — A firm commitment to strictly adhere the principles of satya, truth and dharma, righteous-ness.

Kṣamā - parāparādhe api krodhā-bhāvaḥ (क्षमा परापराधे अपि क्रोधाभावः) — The virtue of maintaining calmness even when others commit offenses against you.

Abhayam - bhayarāhityam (अभयं भयराहित्यम्) — Being free from fear and maintaining courage in the face of challenges.

अहिंसा सत्यम् अस्तेयम् असंगः ह्रीः असंचयः आस्तिक्यं ब्रह्मचर्यं मौनं स्थैर्यं क्षमा अभयम् यमाः ।। [SB 11.19.33][159]

[159] *Yoga-sūtra* lists five as:अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।।YS 2.30।। These are listed above in section 5.

12

Niyamāḥ - (नियमाः) – **Ethical Observances:**

Bāhya śaucam - mṛjjalādibhiḥ dehasya prakṣālana (बाह्यंशौचं - मृज्जलादिभिः देहस्य प्रक्षालन) — cleans the body with mud and water. (in present day context it is with soap and water).

Abhyantara śaucaṁ karmasu asakti bhagavat cintan ādi antakaraṇasya (अभ्यन्तर शौचं - कर्मसु असक्ति भगवत् चिन्तनादि अंतकरणस्यशुद्धि) — *śuddhi* Purification of the mind through meditation on the Lord and detach from the fruits of actions.

Japaḥ - mantrāvṛttiḥ (जपः मंत्रावृत्तिः) — The practice of chanting a *mantra* (*japa*), or the repetition of sacred sounds.

tapaḥ śāstrīyakāyakleśa (तपः शास्त्रीयकायक्लेश) — Austerity – Physical discipline and austerities for spiritual growth as prescribed in the scriptures.

homaḥ-agniṣṭomādi-havana (होमः-अग्निष्टोमादि-हवन) — Sacrificial offering - such as *agniṣṭoma*. Perform *homa* etc., *yajña* rituals that are an integral part of Vedic traditions.

śraddhā[160] *sat-śāstrokte ādaraḥ* (श्रद्धा सत्-शास्त्रोक्ते आदरः) — Trust - meaning deep respect and great reverence for the teachings of the authentic scriptures.

Ātithyaṁ - atithi-satkāraṁ (आतिथ्यं - अतिथि-सत्कारं) — Hospitality – welcome and honor a guest with proper social protocols.

madacaraṇam - īśvara praṇidhāna (मदचर्नम् - ईश्वर प्रणिधान) — Worship of the Lord with awe and reverence and dedicate oneself to the Lord while fully surrender to Him.

tīrthāṭanaṁ Badrikāśramādi tīrtha gamanam (तीर्थाटनं – बद्रिकाश्रमादि तीर्थ गमनम्) — Visiting auspicious places such as Badrikāśrama, and Vṛndāvana. This practice of undertaking these journeys only for spiritual growth.

parārthehā paropakriyā (परार्थेहा – परोपक्रिया) Act for the highest goal of life that is devotional service to the Lord. Also engage in

[160] Actually, there is no equivalent of *Śraddhā* in the English language. Trust is the closest translation of it.

activities that are aimed at helping and benefiting others, reflecting a selfless attitude, compassion and seeing in all.

tuṣṭiḥ yadṛcchayālūbha santuṣṭi (तुष्टिः यदृच्छयालाभ सन्तुष्टि) — Be satisfy with what comes by its own accord or by providence. It is the virtue of being content and satisfied with whatever one receives without undue efforts, reflecting an attitude of acceptance and gratitude.

ācāryasevanam niṣṭhayā gurujana sevā (आचार्यसेवनम् – निष्ठया गुरुजन सेवा) — Offer dedicated service to one's spiri-tual guide, recognize their importance in one's spiritual journey.

शौचं जपस्तपो होमः श्रद्धा आतिथ्यं मदचर्नम्
तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ।[161]
[SB 11.19.33-35]

Presiding deities and associates of the Sun[162]:

In the month of Madhu, Dhātā is the Sun god who travels around the universe. *Apsarā* Kṛtasthalī dances, *Rākṣasa* Heti pushes the chariot. *Nāga* Vāsuki is the chariot rope. *Yakṣa* Rathakṛt harnesses the chariot. Sage Pulastya recites Vedic hymns while *gāndharva* Tumburu sings.

In the Mādhava month, Aryamā is the Sun god. *Apsarā* Puñjikasthalī dances before the chariot while *Rākṣasa* Praheti pushes it. *Nāga* Kacchanīra is the chariot rope. *Yakṣa* Athaujā harnesses the chariot. Sage Pulaha recites Vedic hymns while *gāndharva* Nārada sings.

In the Śukra month, the Sun god is Mitra. Menakā dances before the chariot. Pauruṣeya pushes it. The *Nāga* Takṣaka is the chariot rope. *Yakṣa* Rathasvana harnesses the chariot. Sage Atri recites Vedic hymns while *gāndharva* Hāhā sings.

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[161] Meanings are from several *vaiṣṇava ācāryas tīkā*. And for comparison *yoga-sūtra* is also cited below. शौच संतोष तपः स्वाध्याय ईश्वरप्रणिधानानि नियमाः ।। (YS 2.32) ।।

[162] Whom does the sun travel with on a rotational basis, listed by month

12

Varuṇa is the Sun god in the month of Śuci. Rambhā dances and Sahajanya pushes the chariot. Śukra is the chariot rope. Citrasvana harnesses the chariot. Sage Vasiṣṭha recites Vedic hymns and *gāndharva* Hūhū sings.

In the Nabhas, Indra is the Sun god. *Apsarā* Pramlocā dances before the chariot; Varya pushes it. *Nāga* Elāpatra becomes the chariot rope. Śrotā harnesses the chariot. Añgirā recites Vedic hymns and Viśvāvasu sings.

In the Nabhasya month, Vivasvān is the Sun god. *Apsarā* Anumlocā dances, *Rākṣasa* Vyāghra pushes, *Nāga* Śañkhapāla is the chariot rope, *Yakṣa* Āsāraṇa harnesses the chariot, Sage Bhṛgu recites Vedic hymns and *gāndharva* Ugrasena sings.

The Sun god Tapas presides in the month Pūṣā. *Apsarā* Ghṛtācī dances, *Rākṣasa* Vāta pushes, *Nāga* Dhanañjaya chariot rope, *Yakṣa* Suruci harness, Sage Gautama recites Vedic hymns, *gāndharva* Suṣeṇa sings.

In Tapasya month, Parjanya is Sun god. *Apsarā* Senajit dances, *Rākṣasa* Varcā pushes, Airāvata is the chariot rope, *Yakṣa* Ṛtu harnesses it. Bharadvāja recites Vedic hymns while *gāndharva* Viśva sings.

Aṁṣu is the Sun god in the month Sahas. Urvaśī dances while Vidyucchatru pushes the chariot. *Nāga* Mahāśaṅkha is the chariot rope. Tārkaṣya harnesses it. Kaśyapa recites Vedic hymns and Ṛtasena sings.

In the month Puṣya, Bhaga is the Sun god. Pūrvacitti dances, Sphūrja pushes the chariot. The chariot rope is Karkoṭaka, Ūrṇa harnesses the chariot. Āyur recites Vedic hymns and Ariṣṭanemi sings.

Tvaṣṭā is the Sun god in Iṣa month. Tilottamā dances, Brahmāpeta pushes and Kambalāśva is the chariot rope. Śatahit harnesses the chariot. Jamadagni recites Vedic hymns, while the *gāndharva* Dhṛtarāṣṭra sings.

Viṣṇu is the Sun god in the month of Ūrja. Rambhā dances, Makhāpeta pushes and Aśvatara is the chariot rope. Satyajit harnesses the chariot. Viśvāmitra recites Vedic hymns, *gāndharva* Sūryavarcā sings.

[SB 12.11.33-44]

Qualities of a Brāhmaṇa[163]:

Dharmaḥ (धर्मः) — Righteousness; moral duty aligned with cosmic law.

Satyam (सत्यं) — Truthfulness; integrity in speech and action.

Damaḥ (दमः) – Self-restraint; control over the senses.

Tapaḥ (तपः) – Austerity; voluntary spiritual discipline.

Amātsaryam (अमात्सर्यं) — Free from envy. Absence of jealousy or competitiveness.

Hrīḥ (ह्रीः) — Modesty; sense of shame in wrongdoing.

Titikṣā (तितिक्षा) — Tolerance; forbearance in adversity.

Anasūyā (अनसूया) — Not seeing faults and sees only good qualities in others. Non-enviousness.

Yajñaḥ (यज्ञः)— Offering Sacrifice to the Lord with devotion.

Dānaṁ (दानं)— Charity giving without expectation from the recipient.

Dhṛtiḥ (धृतिः)– Steadiness; perseverance and resolve.

Śrutaṁ (श्रुतं) – Scriptural knowledge through hearing and understanding Vedic scriptures through deliberation.

धर्मश्च सत्त्यं च दमस्तपश्च अमात्सर्य ह्रीस्तितिक्षाऽनसूया ।
यज्ञश्च दानं धृतिः श्रुतं च व्रतानि वै द्वादश ब्राह्मणस्य ।।[164]

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[163] Special teachings: These qualities are not merely social markers—they're spiritual indicators. Prahlāda Mahārāja, in this verse, emphasizes that even if one possesses all these, without devotion to the Lord, they are incomplete. Conversely, even someone from a humble background who dedicates his life to the Lord surpasses these qualifications of a *brāhmaṇa*.

[164] *Bhagavad-gītā* lists 9 qualities. (Please see under item9).

12

[Cc Madhya 20.59.] [SB 7.9.10 Śrīdharī *ṭīkā*]

Twelve Syllable Mantra, Dvādaśākṣara:

Oṁ Namo Bhagavate Vāsudevāya.[165]

[SB Invocation, and SB 4.8.54]

Vaiṣṇava months, mantra-recitations, location of tilaka markings, and corresponding name of ekādaśi:

The first month is Keśava. Chanting *Oṁ keśavāya namaḥ*, one marks tilaka on a forehead. Corresponding *ekādaśi* on the waning and waxing moon are Utpannā and Mokṣadā, respectively.

The second month is Narāyaṇa. Chanting *Oṁ Nārāyaṇāya namaḥ*, one applies tilaka on belly. *Ekādaśi* of waning and waxing moon are Saphalā and Putradā, respectively.

Mādhava is the third month. Chanting *Oṁ Mādhavāya namaḥ*, one marks tilaka on chest. Waning and waxing moon *ekādaśi* are Trispṛśā and Bhaimi, respectively.

Fourth month is Govinda. Chanting *Oṁ Govindāya namaḥ*, one applies tilaka on a throat. Waning and waxing moon *ekādaśi* are Vijayā and Āmalakī, respectively.

Fifth month is Viṣṇu. Chanting *Oṁ Viṣṇave namaḥ*, one applies tilaka on right waist. Waning and waxing moon *ekādaśi* are Pāpavimocanī and Damana-kāropaṇī, respectively.

Madhusūdana is the sixth month. Chanting *Oṁ Madhusūdanāya namaḥ*, one marks tilaka on right arm. Waning and waxing moon *ekādaśi* are Varūthini and Mohinī, respectively.

Trivikrama is the seventh month. Chanting *Oṁ Trivikramāya namaḥ*, one puts tilaka on right shoulder. Waning and waxing moon *ekādaśi* are Aparā and Nirjalā, respectively.

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[165] Dhruva Mahārāja chanted this mantra under the guidance of his guru Śrī Nārada Muni and in a six-month period of severe *sādhanā*, he had a vision of Lord Viṣṇu.

Vāmana is the eighth month. Chanting *Oṁ Vāmanāya namaḥ*, one applies tilaka on left waist. Waning and waxing moon *ekādaśi* are Yoginī and Devaśayanī, respectively.

The ninth month is Puruṣottama. Chanting *Oṁ Śrīdharāya namaḥ*, one should put a tilaka on left arm. Waning and waxing moon *ekādaśi* are Kāmikā and Pavitrāropaṇī, respectively.

Hṛśīkeśa is the tenth month. While chanting *Oṁ Hṛṣīkeśāya namaḥ*, one applies a tilaka on left shoulder. Waning waxing moon *ekādaśi* are Annadā and Pārśva, respectively.

The eleventh month is Padmanābha. Chanting *Oṁ Padmanābhāya namaḥ*, one should put a tilaka on upper back. Waning waxing moon *ekādaśi* are Indirā and Pāśāṅkuśā, respectively.

Dāmodara is the last month. Chanting *Oṁ Dāmodarāya namaḥ*, one applies tilaka on lower back. Waning and waxing moon *ekādaśi* are Ramā and Devotthānī, respectively.[166],[167]

[Cc Madhya 20.198-201, Vaiṣṇava calendar for ekādaśi]

[166] *Adhimāsa* is the thirteenth month of the year that comes after approximately every third year. This month is added to compensate for differences with a solar calendar that has 365¼ days while a lunar calendar has less than 360 days. Waning and waxing moon *ekādaśi* for this *adhimāsa* are Viśuddhā and Śuddhā respectively.

[167] There are only twelve *vaiṣṇava* tilaka markings on the body. On Chanting *Oṁ Vāsudevāya namaḥ*, one wipes remainder of the tilaka on the top of head. Śaivites also wear twelve markings with sacred ash. There is no tilak for the additional month.

12

Zodiac Signs[168]: (Hindu almanac, *Paṅcāṅga*)

Meṣa— Aries.
Vṛṣabha— Taurus.
Mithuna— Gemini.
Karkaṭa— Cancer.
Siṁha— Leo.
Kanyā— Virgo.
Tulā— Libra.
Vṛścika— Scorpio.
Dhanuḥ— Sagittarius.
Makara— Capricorn.
Kumbha— Aquarius.
Mīna— Pisces.

[168] *Paṅcāṅga* is based on lunar calendar and has five main topics – *vāra*, *tithi*, *nakṣatra*, *yoga* and *karaṇa*. There is no equivalent of all these terms in English except *vāra* means day.

13

Ecstatic symptoms of love, Anubhāva:

Dancing (*Nṛtya*) — Upon hearing the sound of Lord Kṛṣṇa's flute, Lord Śiva immediately began to dance and beat upon his small *ḍiṇḍima* drum.

Rolling on the ground (*Viluṭhita*) — Akrūra has such ecstatic love for Kṛṣṇa that upon seeing Kṛṣṇa's footprints in the dust of Vṛndāvana, he started rolling as if bereft of all senses.

Singing (*Gīta*) — One *gopī* informed Kṛṣṇa that when Śrīmatī Rādhārānī was singing about His glories, she enchanted all of her friends in such a way that they became as still and inanimate as stone.

Yelling (*Krośana*) — Nārada Muni was chanting the *mantra* so loudly seemed as if Lord Nṛsiṁha Deva had appeared. Thus, all the demons began to flee in different directions.

Twisting (*Tanumoṭana*) — It is said that sometimes when Nārada remembers Lord Kṛṣṇa in great ecstasy, he begins to twist his body so vigorously that his sacred thread breaks way.

Belching (*Huñkāra*) — This belching is not a sign of indigestion, but of ecstatic love for Kṛṣṇa. When Śrīmatī Rādhārānī was belching, her friend said to another *sakhī*, "Don't worry, she is feeling intense separation."

Yawning (*Jṛmbhaṇa*) — Śrīmatī Rādhārānī would sometimes yawn upon seeing Kṛṣṇa.

13

Heavy breathing (*Śvāsabhūmā*) — In this *anubhāva*, three things are elucidated. A *cātakī* bird is compared to Lalitā devī, a dark monsoon cloud to Kṛṣṇa, and heavy breathing to a hurricane. A special feature of the *cātakī* bird is that it will only quench its thirst by drinking monsoon rain that falls under the Svāti constellation. Once Lalitā devī became overwhelmed with *anubhāva* ecstasy upon seeing Kṛṣṇa and she started breathing heavily such that a monsoon cloud like Kṛṣṇa passed by and she could not see because of tears in her eyes and thus, she missed His *darśana*. Her breathing is like a hurricane and Kṛṣṇa a monsoon cloud. She was very anxious to have a vision of Kṛṣṇa like a *cātakī* bird is anxious for monsoon drop of water; alas, she missed Him.

Disregard public opinion (*Lokānapekṣita*) — Neglecting the orders of the *yājñika brāhmaṇas*, their wives left home as soon as they heard that Kṛṣṇa was nearby, while their husbands continued conducting fire sacrifices.

Drooling (*Lālāsrava*) — While chanting the glories of the Lord, Nārada Muni remained stunned for a few moments, and saliva drooled from his mouth.

Roaring laughter (*Aṭṭahāsa*) — Roaring laughter out of love.

Unsteadiness (*Ghūrṇā*) — A whirlwind from Lord Kṛṣṇa's mouth makes lotus-eyed *gopīs*' heads spin.

Hiccuping (*Hikkā*)

[BRS 2.2.2]

Witnesses or sākṣī: [169]

Sun, (*Sūrya*) Fire, (*Agni*), Sky, (*Kha*) Air, (*Maruta*) *Devatā*, (*Deva*) Moon, (*Soma*) Twilight, Day, (*Sandhyā*), (*Ahani*), Directions, (*Diśa*) Water, (*Kaṁ*), Land, (*Ku*), Yamarāja, (*Dharma*).

[SB 6.1.42]

[169] They observe all activities of all human beings at all times and in all places.

14

Revered temples dedicated to Māyā-devī (Durgā Devī) across India:

Vaiṣṇo Devi Temple — Katra, Jammu & Kashmir
Kāmākhyā Temple — Guwahati, Assam
Dakṣiṇeśvara Kālī Temple — Kolkata, West Bengal
Kalighāta Temple — Kolkata, West Bengal
Vijayā (Mahālakṣmī) Temple — Kolhapur, Maharashtra
Mīnākṣī Temple — Madurai, Tamil Nadu
Chottanikkara Temple — Kochi, Kerala
Ambājī Temple — Ambaji, Gujarat
Nārāyaṇī (Naina) Devī Temple — Nainital, Uttarakhand
Jwālā Devī Temple — Kangra, Himachal Pradesh
Sundarī Temple — Tripura
Maṅgalā Gaurī Temple — Gaya, Bihar
Bhadrakālī Devī Temple — Ujjain, Madhya Pradesh
Camuṇḍeśvarī Temple — Mysore, Karnataka
[SB 10.2.12]

14

Manus[170] and Manvantarāvatārā:

Svāyambhuva Manu — Yajña.

Svārociṣa Manu — Vibhu.

Uttama Manu — Satyasen.

Tāmasa Manu — Hari.

Raivata Manu— Vaikuṇṭha.

Cākṣusa Manu — Ajita.

Vaivasvata Manu — Vāmana

Sāvarṇi Manu — Sarvabhauma.

Dakṣasāvarṇi Manu — Ṛṣabha.

Brahmā-sāvarṇi Manu — Viṣvaksena.

Rudra-sāvarṇi Manu — Sudhāma.

Dharma-setu Manu — Dharmasāvarṇa.

Deva-sāvarṇi Manu — Yogeśvara.

Indra-sāvarṇi Manu — Bṛhadbhānu.

[Cc Madhya 20.325-328] [HNV 1.2]

Vedic branches of knowledge, caturdaśa vidyā:

Four *Vedās*: *Ṛg-veda*, *Sāma-veda*, *Atharva-veda* and *Yajur-veda* (listed under 4)

Six *Vedāṅgas*: *Śikṣā*, pronunciation; *Chandas* - meter; *Vyākaraṇa* - grammar; *Niruktiḥ* - vocabulary; *Jyotiṣa* - astronomy; and *kalpa* - application (listed under 6.)

Four *Upavedās*:

Āyur-veda— medicine

Dhanur-veda— economics, politics and warfare

Gāndharva-veda— the fine arts of music, dance, and drama.

Sthāpatya-veda— architecture and engineering.

[BRS 2.1.77-78 JG]

[170] Each Manu reigns for seventy-one yugas. The present Vaivasvata Manu is the seventh. The present *Kali-yuga* is the twenty-eighth and *kalpa* is Śvetavarāha. The Manus oversee the functions of the universe.

15

Anarthas, obstacles to the path of spirituality:

The first six *anarthas* which may occur while earning money in unrighteous ways are:

Steyam - Stealing

Hiṁsā - Violence by words, thoughts and actions

Anṛta - Speaking lies

Dambha - Hypocrisy

Kāma - Uncontrolled sensual desires

Krodha - Anger for trivial things

The next six items may arise only after gaining wealth:

Smaya - conceit or pride, meaning an inflated sense of self-importance or an excessive pride in oneself.

Mada - arrogance

Bheda - unnecessarily causing a fight

Vairam - animosity, enmity or hostility

Aviśvāsa - faithlessness

Saṁspardhā - intolerance towards others' progress

The last three:

Strī-saṅga - illicit sex

Dyūta - casino and gambling

Madya - intoxication

15

[SB 11.23.18-19 ST]

Comparisons of the Limbs of the Lord with the Universe:

His feet are compared with the earth.

His navel is compared with the sky.

His eyes are compared with the sun.

His breath generates wind.

The origin of procreation comes from His genitals.

His anus represents death.

The moon is His mind.

Heavenly planets are His head.

His ears represent the ten directions.

He protects the various planets through many arms.

God of death is His eyebrow.

His lower lip represents shame and upper lip greed.

His smile bewilders every one and hence is compared to delusion.

His shining teeth represent moonlight and bodily hairs, trees.

Hairs on head are compared to clouds in the sky.

[SB 12.11.6-8]

Instructions to a spiritual inquisitee:

Asaṅkalpāt kāmaṁ jayet (असङ्कल्पात् कामं जयेत्) — Lust is conquered by giving up mental scheming;

Krodhaṁ kāmavivarjanāt (क्रोधं कामविवर्जनात्) — Anger is overcome by abandoning desire.

Lobham artha-anartha-ikṣayā (लोभमर्थ-अनर्थ-इक्षया) — Give up greed by recognizing the futility of material gain or wealth;

Bhayaṁ tattva-avamarśanāt (भयं तत्त्व-अवमर्शनात्) — Fear by contemplating on the eternal truth.

Śoka-mohau ānvīkṣikyā (शोक-मोहौ आन्वीक्षिक्या) — Grief and delusion are overcome through philosophical inquiry;

Dambhaṁ Mahat-Upāsayā (दम्भं महत्-उपासया) — Conquer hypocrisy by respecting and honoring saintly people.

Yoga antarāyān maunena (योग-अन्तरायान् मौनेन) — Obstacles to *yoga* practices are conquered by keeping silence and avoiding mundane talks.

Hiṁsām kāya ādi anīhayā (हिंसां काय-आदि-अनीहया) — Violence through complete non-aggression in body and mind.

Bhūtajam duḥkham kṛpayā (भूतजं दुःखं कृपया) — Suffering from other beings is overcome through compassion;

Daivam jahyāt (दैवं जह्यात्) — Suffering from fate through meditative absorption;

Nidrām yogavīryeṇa sattva niṣevayā (निद्रां योगवीर्येण सत्त्व-निषेवया) — Excessive sleep can be reduced through cultivation of sattva *guṇa* (goodness) e.g. proper amount of food intake.

Ātmajam samādhinā (आत्मजं समाधिना) — Self-inflicted suffering through yogic process, *prāṇāyāma* etc.

[SB 7.15.22-25]

Milkers of mother earth - calves used to milk and pots used to collect materials:

King Pṛthu used Svāyambhuva Manu as a calf[171] and milked herbs and grains into cupped hands.

Sages used Bṛhaspati as a calf. They milked Vedic knowledge, and their pot was the senses.

Devatās employed Indra as their calf and milked the beverage *soma* into a golden pot.

Asurās used Prahlāda as a calf and milked liquor into an iron pot.

[171] The symbolism of a cow and a calf allegorically represent giving and receiving pots, respectively. According to the consciousness of a milker, a selection of a giving and receiving pot is made.

15

Gāndharvas used Viśvarūpa as their calf and milked musical arts and beauty into a lotus flower pot.

Forefathers used Aryamā as their calf and milked *kavya* (food offered to ancestors) into an unbaked earthen pot.

Siddhas and *Vidyādharas* transformed the great sage Kapila Muni into a calf and milked *siddhis* into the sky as their pot.

Kimpuruṣas used Maya demon as a calf and milked mystic powers by which they can disappear or change form at will.

Yakṣas, *Rakṣasas*, ghosts and witches transformed Bhūtanātha into a calf and milked beverages made of blood into a skull.

Cobras, snakes, scorpions and many other poisonous animals took poison as their milk and kept this poison in snake holes. They used Takṣaka as a calf.

Four-legged animals like cows, used Nandini calf and made a milking pot of the forest. Thus, they got fresh green grass to eat.

Ferocious animals like tigers transformed a lion into a calf and thus were able to get flesh for milk.

Birds made Garuḍa a calf and took milk from the planet earth in the form of moving insects and non-moving plants and grass.

Trees used the banyan tree as a calf and thus derived milk in the form of many delicious juices.

Mountains used the Himalayas as a calf and milked a variety of minerals into a pot made of the peaks of hills.

[SB 4.18.12-25]

Tithis in lunar calendar and their presiding deities[172]:

Tithi	**Presiding Deity[173] Śukla Pakṣa waxing**	**Presiding Deity Kṛṣṇa Pakṣa waning**
Pratipad (1)	Brahmā	Durgā
Dvitīyā (2)	Agni	Dandadhara
Tritīyā (3)	Viriñci	Śiva
Caturthī (4)	Viṣṇu	Viṣṇu
Pañcamī (5)	Gaurī	Hari
Ṣaṣṭhī (6)	Gaṇeśa	Ravi
Saptamī (7)	Yamarāja	Kāma
Aṣṭamī (8)	Sarpa	Śaṅkara
Navamī (9)	Candramā	Kalādhara
Daśamī (10)	Kārtikeya	Yamarāja
Ekādaśī (11)	Sūrya	Candramā
Dvādaśī (12)	Indra	Viṣṇu
Trayodaśī (13)	Mahendra	Kāmadeva
Caturdaśī (14)	Vāsava	Mahādeva
Pūrṇimā (15, Full Moon)	Nāga	
Amāvasyā (30, New Moon)		*Pitṛs*

(NP. 56.133b-135.) [*Paṅcāṅga*, lunar calendar]

[172] *Pūrṇimā* Full moon alternates with new moon, *amāvāsya* in a month period. There is only one full moon and one new moon in thirty days period

[173] Each tithi has a fixed presiding deity, regardless of the month or *pakṣa* (*Śukla*/Kṛṣṇa).

16

Articles of worship, or Ṣoḍaśopacāra:

Svāgatam. The deity is greeted before any other process is conducted.

Ācamanīya. After greeting the deity, water is offered for washing His mouth, hands and legs.

Bhūṣana. After bathing the deity and putting on a new cloth, they are offered nice ornaments.

Vandanam. After completion of decorating deity, they are praised with beautiful supplications.[174]

[Cc Madhya 24.334]

Sanskrit vowels[175] corresponding Kalās of Lord Kṛṣṇa

अ (a) *Dhairya* (Steadfastness)

आ (*ā*) *Śraddhā* (Trust)

इ (i) *Medhā* (Wisdom)

ई (*ī*) *Smṛti* (Memory)

उ (u) *Dhṛti* (Fortitude)

ऊ (*ū*) *Kṣamā* (Forgiveness)

ऋ (*ṛ*) *Dama* (Self-Control)

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[174] These four items are an addition to the twelve listed in the section for "12" above.

[175] 14 vowels, one *anusvāra* and one *visarga* totals up to 16.

ऋ (*r̄*) *Asteya* (Non-Stealing)
ऌ (*l̤*) *Śauca* (Purity)
ॡ (*l̤̄*) *Santoṣa* (Contentment)
ए (e) *Tapas* (Austerity)
ऐ (ai) *Svādhyāya* (Self-introspection)
ओ (o) *Īśvara-Praṇidhāna* (Surrender to the Lord)
औ (au) *Aparigraha* (Non-Attachment)
अं (*aṁ*) *Anavasāda* (Cheerfulness)
अः (*aḥ*) *Mati* (Thoughtfulness)
अं *ṁ*: *Pūrṇā*: perfect
अः *ḥ*: *pūrṇāmṛtā*: most perfect
[Vowels from HNV 1.2.]

Kalā of moon[176]:

Amṛta— immortality
Mānada— giver of honor
Pūṣā— expansion
Tuṣṭi— satisfaction
Puṣṭi— nourishment
Rati— delight
Dhṛti— fortitude
Śaśini— one of 16 digits of the moon
Candrikā— elucidation
Kānti— beauty
Jyotsnā— moonlight
Śrī— prosperity
Prīti— pleasure
Aṅgadā— dear
Pūrṇa — perfect

[176] According to Vedic astronomy, the moon is considered to have 16 *kalā*.

16

Pūrṇāmṛta — most perfect

[SK vol. 5 p. 195]

Purificatory rites or Ṣoḍaśa-saṁskāra[177]:

Garbhādhāna — Purifies the womb of the would-be mother and prepares the arrival of a fetus.

Puṁsavana — This ritual aims to procreate a child so that the child is born healthy, beautiful, and intelligent, and ensuring that the entire pregnancy period is normal and without tribulations. It is performed in the third month of pregnancy.

Sīmantonnayana — (Hair Parting): This ritual is performed during the seventh month of pregnancy to protect the mother and child. Currently, it is known as a baby shower.

Jāta-karma — is a child's birth ceremony.

Nāma-karaṇa — is a naming ceremony.

Niṣkramaṇa — when a child is first shown to the sun god or first outing from home.

Anna-prāśana — is referred to as a grain or first solid feeding ceremony.

Cuḍā-karaṇa — the child's hair is shaved for the first time or tonsure.

Karṇa-vedha — piercing the child's ear.

Upanayana — a sacred thread ceremony - initiation into Vedic studies for boys.

Vedāraṁbha — when a child goes to study Vedas in a teacher's ashram.

Samāvartana — Upon completion of studies.

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[177] A *śūdra* child is forbidden to study Vedas because of his inability to understand Vedas, like a student who fails in the entrance examination, becomes unqualified to participate in that university program of study. Therefore, the *saṁskāra* from a sacred thread ceremony up to a funeral ceremony are not performed for a *śūdra*; however, by performing *bhakti*, a *śūdra* can attain like everyone else the ultimate goal of life, i-e. to attain the Lord.

Vivāha — marriage ceremony.

Vānprastha — gṛhastha jīvan parityāga — Forest dwelling stage of life.

Sannyāsa — Renunciation of all worldly attachment.

Antyeṣṭī — Funeral ceremony.

[VS 1.13-15]

Spiritual energies of the Lord:

Śrī – opulence

Bhū – earth

Līlā – pastimes

Kānti – splendor

Kīrti – glory

Tuṣṭi – contentment

Gīḥ – speech

Puṣṭi– nourishment

Satyā – existence

Jñānājñānā – knowledge and ignorance

Jayā – victory

Utkarṣiṇī – eminency

Vimalā – cleanliness

Yogamāyā–mystic potency

Prahvī – modesty

Īśanā – controlling energy

Anugraha – compassion

[Cc Ādi 5.84]

18

Chapters of Bhagavad-gītā, total number of verses in each chapter, and a brief summary of each chapter:

There are 46 verses in the first chapter of *gītā* which describe Arjuna's lamentation and his reasons behind it.

The Lord initially chastises Arjuna in the second chapter. It has 72 verses. Later on, Kṛṣṇa removes Arjuna's lamentation by showing him the difference between eternal *Ātmā* and enveloped phenomenal body. In summary, Kṛṣṇa teaches him *karma-yoga*, *sāṅkhya-yoga* and *bhakti-yoga*. Hearing equal emphasis on *karma-yoga* and *sāṅkhya-yoga* Arjuna becomes confused regarding his duties and inquired in the next chapter.

Kṛṣṇa clarifies preliminary doubts of Arjuna about *karma* in the third chapter. It has 43 verses. *Karma-yoga* is spoken in detail by the Lord.

The purpose of the Lord's descent into this material world is described in the fourth chapter. It has 42 verses. In the path of *karma-yoga*, various kinds of *yajña* are also described.

Kṛṣṇa further explains in the fifth chapter how actions have to be performed without desire for the results. This chapter is an expansion of the third chapter. It has 29 verses.

The Lord explains *dhyāna-yoga*, or meditative practices in the sixth chapter. It has forty-seven verses. In the concluding verse,

through the comparison, Kṛṣṇa stated that *bhakti* is the best among all other spiritual processes.

In the seventh chapter, Kṛṣṇa explains His superior and inferior energies. The four types of pious people surrender unto Him and the four kinds of impious persons reject Him. There are 30 verses.

The two Yogic paths for leaving this phenomenal world by a *yogi* are explained in the eighth chapter. It has 28 verses. Arjuna inquiries about seven subject matters, namely, *brahma*, *adhyātma*, *karma*, *adhibhūtam*, *adhidaiva*, *adhiyajña*, and *prayāṇa-kāla* are also explained here.

In the ninth chapter, Kṛṣṇa elucidates *bhakti* as the most confidential spiritual process. Sincere practices of *bhakti* completely remove impurities of the heart. *Bhakti*, among all other spiritual processes, is the easiest and surest path to attain the Lord. Therefore, in the concluding verse Kṛṣṇa insists that Arjuna become His devotee. There are 34 verses.

After hearing the four "nutshell" verses of the *gītā* in the tenth chapter, Arjuna praises the Lord and requests Him to describe His *vibhūti*. Śrī Kṛṣṇa next describes His opulence in brief. There are 42 verses.

In the eleventh chapter, Śrī Kṛṣṇa shows His spectacular universal form to Arjuna. In that form, He depicts how all the warriors except them are crushed. He assures him that "the war is already won by you, just have to be an instrument of Mine in this war;" so that he can decide to fight fearlessly against his enemies. The last few verses conclude that only through the process of *bhakti*, can one perceive the different forms of the Lord, whether it be universal, a four-handed Nārāyaṇa or Viṣṇu form, or a two-handed human like original form of Śrī Kṛṣṇa. There are 55 verses.

In the twelfth chapter, Kṛṣṇa explains that *Bhakti* is the highest means for attaining pure love, the ultimate goal of life. Various divine qualities of a *bhakta* are listed here. Kṛṣṇa also clarifies the position between the impersonalist and personalist. Among them,

personalists are superior, *yukta-tamā*. There are 20 verses.

The thirteenth chapter has 35 verses. One who understands these six *tattvas* and the difference between them, namely, *prakṛti-puruṣa*, *kṣetra-kṣetrajña*, *jñāna-jñeya*, attains liberation from this world.

Śrī Kṛṣṇa explains what the *guṇas* are and how they act upon every living being in this phenomenal world. He also reiterates how a person can transcend them and can develop divine qualities. These are illustrated in the fourteenth chapter which contains 27 verses.

In the fifteenth chapter, Lord Kṛṣṇa explains that the ultimate purpose of life is to detach from the entanglement of this world and to understand Him as the Supreme Absolute Truth. There are 20 verses.

In the sixteenth chapter, Kṛṣṇa explains that demoniac people disregard scriptures. They possess *āsuric* mentalities and their destination is suffering only. However, people with divine qualities who follow the injunctions of the scriptures attain spiritual perfection. There are 24 verses in this chapter and among them, the first three verses describe the divine qualities and characteristics of *dharmic* people. The characteristics of demoniac people are explained up to verse 20. In the last four concluding verses, Kṛṣṇa advises Arjuna to abandon *kāma*, *krodha* and *lobha*, lust, anger and greed, respectively, that leads to the path of hell.

Divisions of *śraddhā* based on different *prākṛtic guṇas sattva*, *rajas* and *tamas* are vividly explained in the seventeenth chapter. This is an excellent analysis of human psychology and by knowing one's nature and practicing through the *bhakti* path, one can transcend the phenomenal world. There are 28 verses.

This final chapter is a summary of the *gītā* where Kṛṣṇa concludes that surrendering to Him is the best course for a seeker of the Absolute Truth. It also carries over discussion about the *guṇas* from the 17th chapter. Ecstatic symptoms of Sañjaya, the main

speaker of *Gītā*, are also described in this chapter. There are 78 verses.[178]

Doorkeepers of the Lord in pairs:

Nanda, Sunanda; Jaya, Vijaya; Caṇḍa, Pracaṇḍa; Bhadra, Subhadra; Dhātā, Vidhātā; Kumuda, Kumudākṣa; Puṇḍarīkākṣa, Vāmana; Śaṅku-karṇa, Sarvanetra; and Sumukha, Supratiṣṭha are the door-keepers of the Lord in Vaikuṇṭha.

[PP 256.9.21]

Divisions of Vedic knowledge[179]:

(Note: Additional four items of the divisions of Vedic knowledge are listed below.)

Fifteenth — *Nyāya śāstra* is the science of logic.

Sixteenth — all *smṛti śāstras* like *Manu-Smṛti*, *Yājñavalkya-Smṛti* and *Vyāsa-Smṛti*. They describe codes for living in human society.

Seventeenth — *purāṇas*[180] and *upa-purāṇas* combined are counted as one. (*Purāṇas* are listed under item 18).

Eighteenth — *Pūrva* and *Uttara Mīmāṁsā* are combined and are mentioned. (see item 6 under *ṣaḍ-darśana*).

Mahābhārata:

The book *Mahābhārata* had been written in eighteen *parva* or sections.

On the battlefield of Kurukṣetra, the *Mahābhārata* war was fought eighteen days.

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[178] Total verses of the *gītā* are seven hundred; however, there is a minor disagreement about the first verse in the 13th chapter where Arjuna inquires with three questions.

[179] Four Vedas, Six *Vedaṅgas*, Four Upavedas total up to fourteen are mentioned under item 14.

[180] A *purāṇa* explains universal histories where *itihāsa* describes specific histories. See also under item14.

18

A total of eighteen *akṣauhiṇī* armies fought the war. A single unit of one *akṣauhiṇī* is defined in the miscellaneous section of this book.

[SB 1.8.46]

Mahārathī sons and grandsons of Kṛṣṇa:

Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmbha, Madhu, Bṛhad-bhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva, Sunandana, Citrabāhu, Vīrūpa, Kavi and Nyagrodha were great fighters and all of them were known as *mahārathī*.

[SB 10.90.33 and 34]

Major Purāṇa, their verses and the prominent prākṛtika guṇa described therein:

Six *Purāṇa* that primarily describe activities in *sattva guṇa*:

Name of *Purāṇa* Total Verses

Bhāgavata-purāṇa 18,000

Garuḍa-purāṇa 19,000

Nārada-purāṇa 25,000

Padma-purāṇa 55,000

Varāha-purāṇa 24,000

Viṣṇu-purāṇa 23,000

Six *Purāṇa* that primarily describe activities in *rajas-guṇa*:

Name of *Purāṇa* Total Verses

Bhaviṣya-purāṇa 14,500

Brahma-purāṇa 10,000

Brahma-vaivarta-purāṇa 18,000

Brahmāṇḍa-purāṇa 12,000

Mārkeṇḍeya-purāṇa 9,000

Vāmana-purāṇa 10,000

Six *Purāṇa* that primarily describe activities in *tamas-guṇa*:

Name of *Purāṇa* Total Verses

Agni-purāṇa 15,400
Liṅga-purāṇa 11,000
Kūrma-purāṇa 17,000
Matsya-purāṇa 14,000
Śiva-purāṇa 24,000
Skanda-purāṇa 81,000
Total verses of all these eighteen *purāṇa* are 400,000.[181]
[SB 12.13.4-9, names 12.7.23, 24; guṇa from PP 236.18-21, PS sect. 17]

Material contaminations, or Mahādoṣā:

"Lord Śrī Kṛṣṇa is free from all of the below contamination. Due to intense love for His devotees, when any one of the contaminations listed below is manifested in Him, it turns into His qualities for His dear devotee." said Śrī Jīva Gosvāmī.

We have cited corresponding verses to *Mahādoṣā* in Kṛṣṇa from the *Bhāgavatam*.

Moha — Delusion. (SB 10.13.16)
Tandrā — Fatigue. (SB 10.15.16)
Bhrama — Commits mistakes. (SB 10.8.22)
Rukṣa-rasatā — Rough behavior. (SB 10.8.22)
Ulbaṇā-kāma — Lust. (Does not exists at all in Kṛṣṇa)
Lalatā — Restlessness. (SB 10.8.26)
Mada — Pride. (SB 10.25.24)
Matsarya — Envy. (SB 10.25.16)
Hiṁsā — Violence. (Many places)
Kheda — Disgrace. (SB 10.15.16)
Pariśrama — Exhaustion. (SB 10.15.16)
Asatya — Untruth. (SB 10.8.65)
Krodha — Anger. (SB 10.8.65)

[181] There are also eighteen secondary *purāṇa*. Total verses of all *purāṇa* and *itihāsa* are 525,000

Ākāṅkṣā — Longing for. (SB 10.9.4)

Āśaṅkā — Doubt. (SB 10.13.17)

Viśva-Vibhrama — Desire to rule over the universe. (Many places)

Viśamatā — Partiality. (SB 7.1.1)

Parāpekṣā — Dependence.

[SB 9.4.63; BRS 2.1.247-8 J.G.]

Wives of Vasudeva, the father of Lord Śrī Kṛṣṇa:

Vasudeva had eighteen wives. Devakī and Rohiṇī were the chief wives among them.

[SB 9.24.45, 10.84.43, 1.14.27]

Marks on the lotus feet of Śrī Kṛṣṇa:

Right foot's markings: a disc, a flag, a thunderbolt, a lotus, an elephant gourd, a barley corn, an umbrella, four *svastika* and a rose apple, an octagon and a vertical line.

Left foot's markings: a conch shell, two concentric circles, an unstrung bow, three triangles, four water pots, half-moon and a fish.

[SB 10.30.25 VC]

19

Marks on the lotus feet of Śrīmatī Rādhārānī:

Right foot's markings: a conch shell, two spears, an altar, earrings, a mountain, a chariot and a fish.

Left foot's markings: a barley corn, a disc, an umbrella, a bracelet, a lotus, a flag, a banner, a creeper with flower, an elephant gourd, half-moon and a vertical line.

[SB 10.30.28 VC]

20

Items of knowledge:

Amānitvam — Humility. Means that one should not be anxious to have the satisfaction of being honored by others.

Adambhitvam — Deceit-free or non-fraudulent. *Dambha* means to present oneself as advanced to receive honor from others, though one is unqualified to receive honor. "Tvam", the suffix, makes "*dambha*", a noun, it is a quality. Thus, *dambhitvam* means to possess that quality of presenting oneself praiseworthy though unworthy of any respect. The prefix, "a" in Sanskrit negates the meaning of *dambhitvam*.

Ahiṁsā — Nonviolence in broad terms means not to put other living beings into any sort of distress by mind, words, or activities.

Kṣāntir — Tolerance means one should bear insult or dishonor even while capable of retaliating against others. However, one should not accept any injustice and not allow any *apadharma*.

Ārjavam — Simplicity means without duplicity. One should be straightforward in all one's dealings with others including enemies.

Ācāryopāsanaṁ — Approach with great humility a *sad-guru* who imparts divine knowledge. Disciple should offer him all favorable services.

Śaucaṁ — Cleanliness are two kinds, external and internal. External cleanliness means regularly taking a bath, while internal

cleanliness means a *sādhaka* should always think of his Deity, *iṣṭa-devatā*.

Sthairyam — Steadiness means that one should remain very determined despite obstacles and continue on one's spiritual path.

Ātma-vinigrahaḥ — Self-control means one should only accept those things which are favorable to one's spiritual path.

Indriyārtheṣu-vairāgyam — Renounce sensual pleasure and be fully detached from sense enjoyment.

Anahaṅkāra — Absence of identity means rejecting this phenomenal body as oneself and accept *ātmā* as the real self.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam — Deliberate on the evils of birth, death, old age and disease. A *sādhaka* should introspect on distresses caused by these four perceptions, namely, birth, death, old age and disease.

Putra-dāra-gṛhādiṣu asaktir — Detach from the concept of wife, children, home and other worldly possessions belong to me.

Putra-dāra-gṛhādiṣu anabhiṣvaṅgaḥ[182] — Detachment from son, wife, home, and other worldly possessions. The word *anabhiṣvaṅgaḥ* refers to be free from excessive attachment to family and material life.

Iṣṭāniṣṭopapattiṣu nityaṁ sama-cittatvam — Equanimity even during attainment of desirable or undesirable things. Happiness and distress are concomitant factors of material life. One should learn to tolerate them and be detached from the materialistic way of life, that run after sensual pleasure.

Mayi ananya-yogena bhaktir avyabhicāriṇī — Steady and unalloyed devotion to the Lord. One should remain fully engaged in one or more of nine-fold devotional services to Kṛṣṇa without deviation.

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[182] The main difference between the above two is that "asaktir" refers to general detachment where as "*anabhi-svaṅga*" refers to freedom from excessive attachment. Thus, these two phrases encourage a balanced and detached perspective while still fulfilling responsibilities of life.

20

Vivikta-deśa-sevitvam — Aspiring to live in a solitary place. One must not associate with secularistic persons. One may test oneself by seeing how far he is inclined to live in a solitary place, without unwanted association.

Aratir jana-saṁsadi — Detachment from the general mass of people. One should refrain from the activities that bring deviation on the path of *bhakti*.

Adhyātma-jñāna-nityatvaṁ — Accepting the importance of self-realization. One must consider the relationship between the Paramātmā and the individual *ātmā* through the path of *bhakti*.

Tattva-jñānārtha-darśanam — Philosophical search for the Absolute Truth. Bhagavān is the final word in the realization of the Absolute Truth; therefore, one should reach that platform of understanding of the Supreme Lord and thus, engage in His *bhakti*.

[GĪTĀ 13.8-12 GB]

Subject matters of Hari-Bhakti-Vilāsa:

First *vilāsa*, describes a relationship between a *sad-guru* and a disciple.

Second *vilāsa*, describes the process of initiation.

Third *vilāsa*, describes how to treat *Vaiṣṇavas* with more, emphasis on cleanliness.

Fourth *vilāsa* describes *ṣoḍaśa saṁskara*[183], Sixteen-reformatory method, and how to apply *tilaka* and worship *sadguru*.

Fifth *vilāsa*, gives instructions on how to make a sitting place for the deity.

Sixth *vilāsa*, describes practices required for inviting and bathing the deity.

Seventh *vilāsa*, instructs how to collect flowers for deity worship.

[183] Pleases under 16 for Reformatory process.

Eighth *vilāsa*, describes deity worship, instructions on how to offer prayers, and how to counteract offenses.

Ninth *vilāsa*, how to collect *tulasī* leaves, offer food and oblations to forefathers according to *Vaiṣṇava* rituals.

Tenth *vilāsa*, describes characteristics of *vaiṣṇava*.

Eleventh *vilāsa*, elaborates descriptions of deity worship and the glories of devotional service.

Twelfth *vilāsa*, describes observance and determination of *ekādaśī*.

Thirteenth *vilāsa*, discusses fasting and breaking of the *ekādaśī vrata*.

Fourteenth *vilāsa*, outlines different duties for different months.

Fifteenth *vilāsa*, gives instructions on how to observe *Janmāṣṭamī*, *Rāma-navamī* and *Vijayā-daśamī*.

Sixteenth *vilāsa*, discusses observance of the month of *Kārtika* or Dāmodara and description of the *Govardhana-pūjā*.

Seventeenth *vilāsa* discusses chanting of *mahā-mantra* and the *puraścaraṇaṁ vrata*.

Eighteenth *vilāsa*, describes different forms of the deity.

Nineteenth *vilāsa* discusses the establishment of the deity and the accessory rituals including bathing the deity.

Twentieth *vilāsa* discusses construction of temples, especially those built by great devotees.

[Cc Madhya 1.35, HBV]

22

Līlā avatāraḥ:

Catuḥsana — Four celibate sons of Brahmā [four Sanatkumāra] are grouped as the first incarnation of the Lord. They underwent severe austerities for realization of the Absolute Truth and always remained young as five years old.

Varāha (boar) — The second incarnation lifted the earth from the nether regions of the universe.

Nārada Muni — The third incarnation, *Devarṣi* Nārada, imparted knowledge about devotional service to sage Vālmīki, prince Dhruva, Prahlāda Mahārāja, and many others.

Nara-Nārāyaṇa — The fourth incarnation, Nara and Nārāyaṇa *ṛṣi*, underwent severe and exemplary penances to teach importance of austerities.

Kapila Muni — The fifth incarnation, Lord Kapila, gave an exposition of metaphysics to His mother and *Āsurī brāhmaṇī*.

Dattātreya — The sixth incarnation gave transcendental knowledge to Yadu, King Alarka, Prahlāda Mahārāja, and others.

Yajña — The seventh incarnation was Yajña. He presided during the period of the change of Svāyambhuva Manu.

Ṛṣabha — The eighth incarnation, King Ṛṣabha showed the path of renunciation to the people.

Pṛthu — In the ninth incarnation, King, Pṛthu, cultivated the

earth to yield various produces for all living beings. He also taught by example how an ideal king should rule his citizens.

Matsya — When the whole world was inundated deep in water at the time of dissolution, the tenth incarnation Matsya, protected Vaivasvata Manu, sages, and seeds. He imparted spiritual knowledge to Manu.

Kūrma — The eleventh incarnation of the Lord took the form of a tortoise and served as a pivot during churning the milk of the ocean.

Dhanvantarī — In the twelfth incarnation, the Lord appeared while churning the ocean and introduced *āyurvedic* medicines.

Nṛsiṁha — In the thirteenth incarnation Lord Nṛsiṁha bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.

Vāmana — The fourteenth incarnation Lord Vāmana deva tricked King Bali, the emperor of the universe, by taking away all his possessions just in three giant steps and giving the kingdom to *devas*.

Mohinī — The fifteenth *avatāra*, Mohinī deluded the demons with her charming beauty and distributed *amṛta*, ambrosia generated from churning the ocean of milk to the *devas*.

Bhṛgupati aka Paraśurāma — The sixteenth incarnation, Bhṛgupati, destroyed twenty-one times all the rebellious *kṣatriyas* kings who were against the upholders of *dhārmic* principles in the society.

Vyāsadeva — The seventeenth incarnation, Śrī Vyāsadeva, divided one Veda into several branches and sub-branches for the people of *Kali-yuga* so that they could easily study and practice them, who are generally less intelligent and unfortunate at this time.

Rāma — The eighteenth incarnation, King Rāma, killed the atheistic King of Laṅkā, Rāvaṇa. Also, he exhibited superhuman powers by building a floating stone bridge across the Indian Ocean.

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Balarāma — In the nineteenth incarnation, Lord Balarāma assisted His brother Bhagavān Śrī Kṛṣṇa in His pastimes.

Kṛṣṇa — In the twentieth incarnation, Lord Kṛṣṇa performed many wonderful pastimes of His childhood *līlā* in Vraja. Also removed the burden of the world by killing many demoniac kings, and thus established *dharma* by imparting spiritual knowledge to Uddhava and Arjuna for the benefit of the world.

Buddha — In the beginning of *Kali-yuga*, the twenty-first incarnation appeared as Lord Buddha for the purpose of deluding atheists who were envious of the Lord and His devotees.

Kalki — At the conjunction of two *yugas*, *Satya* and *Kali*, the twenty-second incarnation Lord Kalki will appear. At this time, the rulers of the earth will have degenerated into plunderers and will be killed by Kalki. He will reestablish *dharma*.

[SB 1.3.6-25, LB verses 56-86]

24

Avadhūta brāhmaṇa's lessons from various things:

[Introduction: This text is organized to explore the *sādhanā* process for his practices in *bhakti-mārga*. A *sādhaka* can select one or more lessons from it and introspect what he learned from the lesson and could apply it in his life. Each lesson has a "prompt" as a guide to inquire about implementation of lessons learned.]

Pṛthivī (पृथ्वी) — Earth.

Lesson: Patience, endurance and services to others. (SB 11.7.38)

Prompt: In what situations can I practice patience and selfless support?

Vāyu (वायु) — Life air.

Lesson: Detachment, the emotions or free from reactions and never endeavour for any sensual pleasure. (SB 11.7.39-40).

Prompt: Can I remain free at the present moment without absorbing the emotions or reactions around me?

Ākāśaṁ (आकाशम्) — Sky

Lesson: All-pervasiveness, subtlety, purity and, unaffected by any worldly events.

Prompt: How can I stay steady now instead of clinging to passing thoughts?

Āpa (आप) — Water

24

Lesson: Purity, supportiveness and to remain free from all contamination.

Prompt: How can I be soothing and purifying in my interactions?

Agniḥ (अग्निः) — Fire.

Lesson: Purity and transformation

Prompt: What can I "burn away" mentally or emotionally so that I can advance in my spiritual *sādhanā*?

Candramā (चन्द्रमा) — Moon.

Lesson: Constancy amid change

Prompt: How can I stay connected to my true self known as *Ātmā* even when I go through changes?

Raviḥ (रविः) — Sun.

Lesson: Unity in diversity.

Prompt: Where can I see the Divine in others—even those I may disagree with? Although *Ātmā* is reflected through different phenomenal bodies, it remains undivided.

Kapotaḥ (कपोतः) — Pigeon.

Lesson: Dangers of attachment to family

Prompt: Do I have excessive affection and attachment, that I am holding onto emotionally that I might need to let it go?

Ajagaraḥ (अजगरः) — Python.

Lesson: Contentment

Prompt: What simple joy can I accept without grasping or resisting?

Sindhuḥ (सिन्धुः) — Sea.

Lesson: Inner stillness.

Prompt: Can I stay calm amid the noise and waves of life?

Pataṅgaḥ (पतंगः) — Moth.

Lesson: Beware of reckless attraction to sensory pleasures.

Prompt: Where am I drawn by external beauty or pleasure at the cost of inner peace?

Madhukṛt (मधुकृत्) — Honeybee

Lesson: Gentle gathering without any harm.

Prompt: Am I gathering experiences, knowledge, or things with grace and balance?

Madhuhā (मधुहा) — Honey collector.

Lesson: Hoarding leads to sorrow.

Prompt: Am I clinging to something that I don't truly need?

Gajaḥ (गजः) — Elephant.

Lesson: Valor checked by temptation.

Prompt: How might unchecked desire be leading me into trap-like patterns?

Hariṇaḥ (हरिणः) — Deer.

Lesson: Distracted by flattery or charm.

Prompt: What external stimulus is drawing me away from my spiritual practice?

Mīnaḥ (मीनः)— Fish.

Lesson: Drawn in by taste (or indulgence)

Prompt: How can I discipline myself in what I utilize today?

Piṅgalā (पिंगला) — Courtesan

Lesson: Freedom in letting go

Prompt: What hope or longing unsatiated desire can I release to attain true happiness?

Kuraraḥ (कुररः) — Hawk.

Lesson: Possession (excessive) invites trouble

Prompt: What am I defending that isn't truly serving my well-being?

Arbhakaḥ (अर्भकः) — Child.

Lesson: Innocence and spontaneity.

24

Prompt: Where can I allow more playfulness or innocence and purity?

Kumārī (कुमारी) — Young girl.

Lesson: The power and importance of solitude

Prompt: How can I simplify my time and space to preserve inner clarity?

Śara-kṛt (शरकृत्) — Arrow maker.

Lesson: Deep concentration

Prompt: What task today deserves my undivided focus?

Sarpaḥ (सर्पः) — Serpent.

Lesson: Be self-sufficient.

Prompt: Where might I be overly attached to comfort or territory?

Ūrṇanābhiḥ (ऊर्णनाभिः) — Spider.

Lesson: Witness the play of the Lord's creation.

Prompt: What in my day reminds me that everything arises and dissolves from the Lord? May I be seeing everything as a part of His creation?

Supeśa-kṛt (सुपेशकृत्) — caterpillar.

Lesson: Symbolizes transformation out of love or fear.

Prompt: May I be fully concentrating such that transformation of heart occurs.[184]

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः ।
कपोतोऽजगरः सिन्धुः पतंगो मधुकृद् गजः ।३३ ।
मधुहा हरिणो मीनः पिंगला कुररोऽर्भकः ।

[184] Here we presented as guidelines for spiritual *sādhakās*. From all these teachers, a *brāhmaṇa* or a learned person acquires great wisdom. The phenomenal body is also a teacher because it teaches detachment. Seeing fragility of the body, that is subject to birth, diseases, old age and death, a sober person becomes detached from the sensual pleasure that arises when coming in contact with sensual objects and properly utilizes the rare gift of human life in the pursuit of spiritual knowledge.

कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ।३४ ।

[SB 11.7.33-34, explanation from ch.7-9]

Different Names of Lord Viṣṇu corresponds to various objects in His four hands:

The positioning begins with the lower right hand and goes to the upper right hand, the upper left hand and the lower left hand.

Vāsudeva: In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conch-shell, in the upper left hand a disc and in the lower left hand a lotus flower.

Saṅkarṣaṇa: In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conch shell, in His upper left hand a lotus flower and in His lower left hand a disc.

Pradyumna: Pradyumna holds the disc, conch, club and lotus.

Aniruddha holds the disc, club, conch and lotus.

Lord Keśava holds the lotus, conch, disc and club.

Lord Nārāyaṇa holds the conch, lotus, club and disc.

Lord Mādhava holds the club, disc, conch and lotus.

Lord Govinda holds the disc, club, lotus and conch.

Lord Viṣṇu holds the club, lotus, conch and disc.

Lord Madhusūdana holds the disc, conch, lotus and club.

Lord Trivikrama holds the lotus, club, disc and conch.

Lord Vāmana holds the conch, disc, club and lotus.

Lord Śrīdhara holds the lotus, disc, club and conch.

Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

Lord Padmanābha holds the conch, lotus, disc and club.

Lord Dāmodara holds the lotus, disc, club and conch.

Lord Puruṣottama holds the disc, lotus, conch and club.

Lord Acyuta holds the club, lotus, disc and conch.

Lord Nṛsiṁha holds the disc, lotus, club and conch.

Lord Janārdana holds the lotus, disc, conch and club.

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Śrī Hari holds the conch, disc, lotus and club.
Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.
Lord Adhokṣaja holds the lotus, club, conch and disc.
Lord Upendra holds the conch, club, disc and lotus.
[Cc Madhya 20.223-236]

Nectar from Numbers

24½

Letters of Kāma gāyatrī mantra corresponds to moons on the body of Lord Kṛṣṇa:

Forehead - ½, both cheeks - 2, fingernails - 10, toenails - 10, face - 1, mouth – 1. [185]

[Cc Madhya 21.125-128]

[185] While counting the letters of *kāma gāyatrī*, one comes to conclusion that there are 25 letters; however, there is a grammatical rule that states that when a semivowel "va" follows a semivowel "ya" then it is counted as half-semivowel and not a full vowel or consonants. - Cakravattīpāda.

25

Elements according to Sāṅkhya-yoga:

The five *pañca bhūtās*, great elements (Earth, water, fire, air, and ether)

The five *tanmātrās*, objects of senses (form, sound, smell, taste, touch)

Four subtle senses (mind, material ego, intelligence, and *citta*)

Five knowledge acquiring senses (cognitive senses): tongue for taste, eyes, ears, nose and skin

Five working senses (conative senses): tongue for speech, legs, hands, anus, and genitals.

Paramātmā. (total 25 elements)

[GĪTĀ 13.5, Sāṅkhya-tattva-kaumadi, Kārikā 26, 33]

Guṇa or Transcendental qualities of Śrīmatī Rādhārānī:

	Guṇa	***Guṇa* in English**	**Brief Description**
1.	मधुरा	*Madhurā*	Sweet in nature
2.	नववया	*Navavayāḥ*	Eternally youthful
3	चलापाङ्गी	*Capalāṅgī*	Restless eyes
4	उज्ज्वलस्मिता	*Ujjvalasmitā*	Radiant smile

	Guṇa	***Guṇa* in English**	**Brief Description**
5	चारुसौभाग्यरेखाढ्या	*Cārusaubhāgya-rekhāḍhyā*	Auspicious bodily lines
6	गन्धोन्मादितमाधवा	*Gandhonmādita-Mādhavā*	Her fragrance maddens Mādhava
7	सङ्गीतप्रसारअभिज्ञा	*Saṅgīta-prasāra-abhijñā*	Expert in music
8	रम्यवाक्	*Ramya-vāk*	Charming speech
9	नर्मपण्डिता	*Narma-paṇḍitā*	Expert in joking
10	विनीता	*Vinītā*	Humble
11	करुणापूर्णा	*Karuṇā-pūrṇā*	Full of compassion
12	विदग्धा	*Vidagdhā*	Clever and witty
13	पाटवान्विता	*Pāṭavānvitā*	Dexterous in Her duties
14	लज्जाशीला	*Lajjā-śīlā*	Shy and modest
15	सुमर्यादा	*Sumaryādā*	Always respectful
16	धैर्यशालिनी	*Dhairya-śālinī*	Calm and patient
17	गांभीर्यशालिनी	*Gāmbhīrya-śālinī*	Grave and deep
18	सुविलासा	*Suvilāsā*	Expert in enjoying with Lord Kṛṣṇa
19	महाभाव-परमोत्कर्षतर्षिणी	*Mahābhāva-paramotkarṣa-tarṣiṇī*	Situated at the topmost level of *bhāva*
20	गोकुलप्रेमवसति	*Gokula-prema-vasati*	Reservoir of love in Gokula
21	जगतश्रेणी-लसद्यशाः	*Jagat-śreṇi-lasadyaśāḥ*	Loved by everyone in the universe
22	गुर्वर्पित-गुरुस्नेहा	*Gurvarpita-gurusnehā*	Obedient and very affectionate to all

25

	Guṇa	***Guṇa* in English**	**Brief Description**
23	सखीप्रणयअधीना	*Sakhi-praṇaya-adhīnā*	Submissive to Her *gopī* friends and controlled by their love
24	कृष्णप्रियावली-मुख्या	*Kṛṣṇa-priyāvalī-mukhyā*	Foremost among Kṛṣṇa's beloveds
25	संतताश्रवकेशवा	*Santatāśrava-keśavā*	Completely controls Lord Kṛṣṇa

[CcMadhya. 23.87-91 U.N. Śrī Rādhā chap. Text 11-15]

26

Main services of the associates of Lord Kṛṣṇa in Vraja-maṇḍal:

Nandabābā, Upānanda, and other elderly persons show affection towards Kṛṣṇa as parents.

Śrīdāma and Subāla etc. are His close friends.

Bhāguri and Vedagarbha are the *brāhmaṇas*.

Madhumaṅgala and Puṣpāṅka are jesters.

Kaḍāra and Gandaveda are the courtesans.

Raktaka, Patraka etc. are Kṛṣṇa's servants.

Pṛthuka and Pārśvaga etc. sell betel-leaf.

Payoda, Vārida etc. are water carriers.

Sāraṅga, Bakula etc. take care of His garments.

Premakanda, Mahāgandha etc. are the chief decorators.

Sumana, Kusuma, Ullāsa etc. are the perfume makers.

Svaccha, Suśīla etc. are hairdressers.

Vimala, Kamala etc. are back-pack carriers.

Catura, Cāraṇa etc. are spies.

Kṛṣṇa plays dice with Tuṅga, Vāvadūka etc.

Śobhana, Dīpana etc. are lamp holders.

Sudhākara, Sānanda etc. are drum players.

Vicitra, Madhurava etc. are chief panegyrists.

Candrahāsa, Induhāsa etc. are dancers.

Kalkaṇḍha, Sukaṇḍha are *tāladhāriṇa*, who keep beats when Kṛṣṇa dances.

Rocika, Saucika etc. are weavers.

Puṇyabhāgya, Māna etc. are *hāḍa-vaidya* or orthopedic doctors.

Raṅgaṇa, Ṭaṅkana etc. are goldsmiths.

Pavana, Karmaḍha etc. are pot-makers.

Varddhika, Varddhamāna etc. are carpenters or architects.

Sucitra and Vicitra are painters.

[HNV 1.17 Amṛtā *tīkā*]

Qualities of a devotee:

	गुण	**Guṇa**	**Description**
1	कृपालुः	*Kṛpālu*	Merciful. Kind to all living beings
2	अकृतद्रोहः	*Akṛta-droha*	Free from treachery. Does not betray or harm anyone
3	सत्यसार	*Satyasara*	Always truthful. Per Vedic *śāstras*
4	समः	*Sama*	Equal to all
5	निर्दोषः	*Nirdoṣa*	Free from eighteen faults (see under item18)
6	वदान्यः	*Vadānya*	Charitable in distribution of wealth and/or knowledge
7	मृदुः	*Mṛdu*	Meek and humble
8	शुचिः	*Śuci*	Clean internally and externally
9	अकिञ्चनः	*Akiñcanaḥ*	Without attachment to material possessions

Nectar from Numbers

	गुण	**Guṇa**	**Description**
10	सर्वोपकारकः	*Sarvopakārakaḥ*	Benefactor to all
11	शान्तः	*Śāntaḥ*	Peaceful
12	कृष्णैकशरणः	*Kṛṣṇaika-śaraṇaḥ*	Fully surrendered to Kṛṣṇa
13	अकामः	*Akāmaḥ*	Free from any material desire
14	अनीह	*Anīha*	Indifferent to material acquisition
15	स्थिरः	*Sthiraḥ*	Steady in devotion and free from the dualities of life
16	विजित असद्गुण	*Vijita-asad-guṇa*	Free from lust, anger, greed, envy, pride, and delusion
17	मितभुक्	*Mitabhuk*	Moderate diet
18	अप्रमत्तः	*Apramattaḥ*	Always aware about inebrieties of material life
19	मानदः	*Mānadaḥ*	Respect to all
20	अमानी	*Amānī*	Do not expect any respect though deserved
21	गम्भीरः	*Gambhīraḥ*	Solemn and thoughtful
22	करुणः	*Karuṇaḥ*	Compassionate
23	मैत्रः	*Maitraḥ*	Friendly to all
24	कविः	*Kaviḥ*	Poet
25	दक्षः	*Dakṣa*	Expert in performing even a difficult task in many ways
26	मौनी	*Mauni*	Silent. Avoids unnecessary talks

[Cc Madhya 22.78-80]

27

Worship of various devatā for desirable fruits[186]:

देवता **Devatā**	**कामना**	**Desire**	**Explanation (English)**
ब्रह्मा Brahmā	ब्रह्मतेजस्	Spiritual effulgence	Worship for absorption in the impersonal Brahman.
इन्द्र Indra	इन्द्रियपाटव	Sensual strength	For powerful senses or sexual prowess
प्रजापति Prajāpati	प्रजाकाम	Progeny	To beget good children
दुर्गा Durgā	सौभाग्य	Material fortune	For worldly success and fortune
अग्नि Agni	तेजस्	Power	To gain strength and energy

[186] This section of the *Śrīmad Bhāgavatam* (2.3.2–9) offers a fascinating glimpse into how different desires correspond to the worship of specific *devatās*. A wise person, whether he be full of all material desires, without any desire, or desiring liberation, should worship the Supreme Lord.

देवता **Devatā**	**कामना**	**Desire**	**Explanation (English)**
वसु Vasu	धन	Wealth	For accumulation of riches
रुद्रगण Rudragaṇa	वीर्यवान्	Hero	To become a great warrior or hero
अदिति Aditi	अन्न	Grains	For abundant food and harvest
आदित्यगण Ādityagaṇa	स्वर्ग	Heavenly pleasures	To attain heavenly planets
विश्वदेव Viśvadeva	राज्य	Kingdom	For political power or ruling authority
साध्यगण Sādhyagaṇa	लोकप्रियता	Popularity	To be liked and respected by society
अश्विनी-कुमार Aśvinīkumāra	दीर्घायु	Longevity	For a long and healthy life
पृथ्वी Pṛthvī	रुष्टपुष्ट शरीर	Strong body	To develop physical strength
पृथ्वी व रोदसी Pṛthvī and Rodasī	प्रतिष्ठा	Honourable position	For name and fame in society
गन्धर्वगण Gandharvagaṇa	रूप	Beautiful form	To become physically attractive
अप्सराः उर्वशी *Apsarā* Urvaśī	उत्तम पत्नी	Good wife	For a beautiful and virtuous spouse
परमेष्ठिन Parameṣṭhin	अधिपत्य	Dominance	To gain control or leadership over others
यज्ञपति विष्णु Yajñapati Viṣṇu	यशः	Fame	For tangible fame and recognition
प्रचेतस Pracetasa	कोष	Good bank balance	Financial stability

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देवता **Devatā**	**कामना**	**Desire**	**Explanation (English)**
शिव Śiva	विद्या	Knowledge	For deep learning and wisdom
सती उमा Sati Umā	दाम्पत्य सुख	Marital harmony	For a harmonious and loving marriage
उत्तमश्लोक (विष्णु) Uttamaśloka	आध्यात्मिक	Spiritual progress	For liberation and transcendental knowledge
पितृगण Pitṛgaṇa	वंशवृद्धि	Dynastic continuity	For protection and growth of one's lineage
पुण्य यक्ष *Puṇya-Yakṣa*	रक्षाकाम साम्राज्य	Empire	To rule over a vast kingdom without adversaries
मरुदगण Marudagaṇa	बलकाम	Strength	Strength to defeat opponents
चन्द्र Candra	इन्द्रियसुख	Sensual pleasure	To enjoy sensual pleasures
निर्ऋत्ति Nirṛtti	अभिचरण (शत्रुमरण)	Death of enemy	Desires to have death of enemies

[SB 2.3.2-10]

28

Constellation stars, nakṣatra (the sun circles around them):

1. Aśvinī
2. Bharaṇī
3. Kṛtikā
4. Rohiṇī
5. Mṛgaśira
6. Ārdrā
7. Punarvasu
8. Puṣya
9. Aśleṣa
10. Maghā
11. Pūrva-phālgunī
12. Uttara-phālgunī
13. Hasta
14. Citrā
15. Svāti
16. Viśākhā
17. Anurādhā
18. Jyeṣṭha
19. Mūla
20. Pūrva-āṣāḍha

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21. Uttara-āṣāḍha
22. Śravaṇā
23. Dhaniṣṭhā
24. Śatabhiṣā
25. Pūrva-bhādrā
26. Uttara-bhādrā
27. Revatī
28. Abhijit[187].

[SK vol. 2 p. 814, SB 5.23.6 lists a few.]

Infernal realms, transgressions and sanctions:

नरक	**Hell**	**Brief Description of Punishment**
तामिस्रः	Tāmisra	Beaten and thrown into darkness and kept thirsty and hungry. (5.26.8)
अन्धतामिस्रः	Andha-tāmisra	Due to extreme mental torment, one loses consciousness. (5.26.9)
रौरवः	Raurava	Tormented severely. (5.26.10)
महारौरवः	Mahā-raurava	The same afflicted living being becomes ruru, and eats his flesh repeatedly (5.26.12).
कुम्भीपाकः	Kumbhī-pāka	Cooked alive in boiled oil. (5.26.13)
कालसूत्रः	Kāla-sūtra	Burned by scorching sun and heat and fire around all. (5.26.14)
असिपत्रवनः	Asipatra vana	Cut by sword-like leaves in a forest. (5.26.15)

[187] Some scholars do not agree that the last 'abhijit' star exists in the sky.

नरक	**Hell**	**Brief Description of Punishment**
सूकरमुखः	Sūkara-mukha	Crushed like a sugar cane in between two rollers. (5.26.16)
अन्धकूपः	Andha-kūpa	Attacked from all sides by creatures he tormented. (5.26.17)
कृमिभोजनः	Kṛmi-bhojana	Culprit is transformed into a worm in the lake and is coerced to eat other grotesque worms. (5.26.18)
सन्दंशः	Sandaṁśa	Thieves are coerced where their skin is torn and separated by red-hot iron balls and tongs. (5.26.19)
तप्तसूर्मि	Tapta-sūrmi	Is forced to embrace a red-hot iron form of the opposite sex. (5.26.20)
वज्रकण्टकशाल्मली	Vajrakaṇṭaka-śālmalī	Hang the person on silk-cotton tree with full of thorns like thunder-bolts and pull him down forcibly such that his body is severely teared. (5.26.21)
वैतरणी	Vaitaraṇī	Thrown in to the river, full of faeces, urine, pus, blood, hair, nails, bones, marrow, flesh and fat and forced to eat them. (5.26.22)
पूयोदः	Pūyoda	Immersed in a river of stool and urine, etc and forced to eat disgusting things. (5.26.23)
प्राणरोधः	Prāṇa-rodha	Make him target and pierce him with sharp arrows. (5.26.24)
विशसनं	Viśa-sanam	Unlimited intense pain. (5.26.25)
लालाभक्षः	Lālā-bhakṣa	Thrown into a river of semen, and is coerced to drink it. (5.26.26)

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नरक	**Hell**	**Brief Description of Punishment**
सारमेयादनम्	Sārameyādanam	720 Wild hounds with sharp thunder-bolt teeth voraciously devour him. (5.26.27)
अवीचि	Avīci	Repeatedly thrown from an eight-hundred-mile-high mountain hitting the rock bottom. (5.26.28)
अयःपानः	Ayaḥpāna	Coerced to drink hot melted iron (5.26.29)
क्षारकर्दमः	Kṣāra-kardama	Thrown headfirst into this hellish realm. (5.26.30)
रक्षोगणभोजनः	Rakṣogaṇābhojana	Eaten by *Rākṣasas*. (5.26.31)
शूलप्रोतः	Śūlaprota	Needled with sharp lances. Sharp-beaked vultures and herons impaled him. (5.26.32)
दन्दशूकः	Danda-śūka	5-7 mouth-serpents eat such sinners like mice. (5.26.33)
अवटनिरोधन	Avaṭanirodhana	Thrown into dark wells where poisonous fumes and smoke suffocate them. (5.26.34)

[188] At the time of death, a sinner, after giving up the gross physical body of five basic elements, earth, water, fire, air, and ether, receives a body called a *yātanā-deha* which is made up of subtle elements, namely *ahaṁkāra*, *manas*, *buddhi*, and *citta*. The sinner's body remains so that he can experience the sufferings attributed due to various punishments. This *yātanā-deha* is made fit to suffer various results as punishments according to actions he did. This *deha* does not disintegrate, despite any of the above cruel punishments. The sufferer only continues to experience intense pain. By severe repeated punishments, the sufferer is reminded over and over about various sins committed such that the sinner hopefully will not repeat them in the next human birth. This is an excellent reformatory process.

नरक	**Hell**	**Brief Description of Punishment**
पर्यावर्तनः	Paryā-vartana	Vultures, herons, crows etc. birds suddenly swoop down and with great force pluck out the sinner's eyes. (5.26.35)
सूचीमुखः	Sūcī-mukha[188]	Sinner's entire body is stitched with thread like weavers weave a piece of cloth. (5.26.36)

[SB 5.26.7-36]

30

Kalpa[189] of Lord Brahmā:

Śveta[190], Nīlalohita, Vamadeva, Gāthāntra, Raurava, Prāṇa, Bṛhat-kalpa, Kandarpa, Sadyotha. Īśāna, Dhyāna, Sārasvata, Udāna, Garuṇa, Kaurma, Nārasiṁha Samādhi, Āgneya, Viṣṇuja, Saura, Soma-kalpa, Bhāvana, Supuma, Vaikuṇṭha, Arciṣa, Valī-kalpa, Vairāja, Gaurī-kalpa, Māheśvara, Paitṛ

[SB 2.10.46 JG *Krama-sandarbha*.] *Matsya-purāṇa* (290.3–12)

Principles for a civilized life:

Satya — Truth. Speak truth only without any distortion or any deviation.

Dayā — mercy. Sympathy towards the sufferings of other living beings.

Tapa — austerity. Austerities such as observing fasts at least twice in a month on the day of *ekādaśī* and other *vratas*

Śauca — External and internal cleanliness includes bath at least twice a day, and for internal cleanliness, must remember to regularly chant the pious name of God.

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[189] Each of these thirty *kalpas* happens in a day of Brahmā. (12 hours of Brahmā). In each kalpa there are 14 Manus.

[190] Currently, we are in *Śveta-vārāha-kalpa*. See under section 14 for their names.

Titikṣā — Tolerance. One should remain unagitated by seasonal changes or inconvenient circumstances.

Ikṣā — Proper behavior. One should discriminate between good and bad actions.

Śamaḥ — Control of mind. A person should not allow the mind to act whimsically.

Damaḥ — Control of senses. A person should not allow the senses to act without control.

Ahiṁsā — Nonviolence. One should not subject any living entity to the threefold miseries by body, mind and words.

Brahmacarya — Celibacy. One should not have sex with one's spouse for enjoyment. Sex with one's spouse should be to beget a God-conscious child.

Tyāgaḥ — Renunciation. One must completely give up the independently enjoying propensity.

Svādhyāya — Studying scriptures. One must regularly study transcendental scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

Ārjava — Simplicity. One should remain free from duplicity.

Santoṣa — Satisfaction. A person should be satisfied with what is available without extraneous endeavors.

Samadṛka-sevā — Rendering service to devotees. One should render service to saintly persons who don't discriminate based on external coverings and see the presence of *Ātmā* in every living being.

Grāmyehoparam — Renounce unnecessary activities. One should not indulge in mundane activities, but voluntarily renounce them as they pollute the mind of a *sādhaka*.

Viparyayehekṣā — No deliberation on any worthless activities.

Mauna — Silence. One should avoid unnecessary talks.

Ātma-vimarśana — Self-introspection. One must introspect regularly.

30

Annādyādeḥ-saṁvibhāga — Equal distribution. One should distribute food and other commodities according to their means to all.

Ātma-devatā-buddhi — Seeing everyone as one's self or at least with respect. One should honor all and should see them with affection.

Śravaṇa — Hearing. One should hear about wonderful activities of the Lord.

Kīrtana — Chanting. One must chant glories of the Lord.

Smaraṇa — Remembering. One should remember activities and deliberate only on the instructions of the Lord.

Sevā — Service. One should render service to the Lord and His devotees.

Ijyā — Worshiping. Worship the Lord with love and affection.

Avanati — Bowing down. One must offer obeisance to his superiors, the Lord, and His devotees.

Dāsya — Servant. One should become a servant of the Lord or His representative.

Sakhya — Friend. One must consider the Lord as his dear friend.

Ātma-samarpaṇa[191] — Completely surrendering to the Lord. One should completely surrender one's self at the lotus feet of the Lord.

[SB 7.11.8-12]

[191] Śrī Vaṁśīdhara Svāmī states that the first 21 steps lead to devotional service. The next 22nd step to *śravaṇa*, and the following nine steps constitute devotional service.

32

32-letter mahā-mantra:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।
हरे राम हरे राम राम राम हरे हरे ।।
[CB Ādi 14.145 and Madhya 23.76.]

Bathing ghats of Yamunā river in Vṛndāvana:

Madana Terrace, Ramagol, Kali-daha, Gopale, Nabhawala, Praśkan-dana, Suraja, Koriya, Yugala, Dhusara, Naya, Śrīji, Bihar, Dhurawara, Nagari, Bhima, Andha, Tehriwara, Imlī, Bardwan, Ranawat, Śṛṅgāra, Gangā-mohana, Govinda, Himmat, Bahadur, Char, Hanumān, Bhara-mara, Kiśori, Pandawara and Keśi.

[TLK Ch 1]

Offenses against Deity Worship:

Yānair vā pādukair vā 'pi gamanaṁ bhagavad gṛhe — Do not enter a temple in a cart or palanquin or with shoes on.

Devotsavādyaseva — Observe various festivals such as *Janmāṣṭamī* for the pleasure of the Lord.

Apramāṇams tad agrataḥ — Bow down before a deity.

Ucchiṣṭe — Do not enter the temple without having washed one's hands and feet after eating.

32

Aśauce — Do not enter the temple in a contaminated state or in impure state, or as a result of a birth or a death in one's family.

Bhagavad-vandanādikam eka hasta-pramāṇaḥ — Do not offer obeisances with one hand.

Tat purastāta pradakṣiṇam — Do not circumambulate in front of the deity.

Pāda-praṣraṇaṁ cāgre — Do not spread legs before the deity.

Paryaṅkabandhanam — Do not sit before the deity holding ankles, elbows or knees with one's hands.

Śayanaṁ — Do not take rest before the deity.

Mithyā-bhāṣaṇam — Do not speak a lie before the deity.

Uccair-bhāṣā — Do not talk very loudly before the deity.

Mitho jalpaḥ — Do not gossip before the deity.

Rodanādi — Do not cry or howl before the deity.

Vigrahāḥ — Do not quarrel or fight before the deity.

Nigraha — Do not punish or rebuke anyone before the deity.

Anugraha — Do not bless others before the deity.

Nṛṣu krūra-bhāṣanam — Do not speak harshly to others before the deity.

Kambalāvaraṇaṁ — Do not wear a fur blanket before the deity.

Para-nindā — Do not reproach others before the deity.

Para-stuti — Do not eulogize anyone else before the deity.

Aślīla-bhāṣaṇaṁ — Do not speak any abusive words before the deity.

Adho-vāyu-vimokṣaṇam — Do not pass air (fart) before the deity.

Śaktau gauṇopacāraḥ — Worship the deity at home according to one's means.

Anivedita-bhakṣaṇam — Unoffered food should not be eaten.

Tat tat kalodbhavānāñ ca phalādīnāmanarpaṇam — Must offer seasonal fresh fruit and flowers to Lord Kṛṣṇa.

Viniyuktāvaśiṣṭasya pradānaṁ vyañjanādike — Do not offer any foodstuff of which a portion of it has been first given to someone else.

Pṛṣṭhīkṛtyāsanaṁ — Do not show your backside to the deity.

Pareṣām abhivādanam — Do not thank or appreciate others in front of the deity.

Gurau-maunaṁ — Do not offer obeisances silently to the *sad-guru*.

Nija-stotraṁ — Do not boost or praise oneself before the guru or the deity.

Devatā-nindanaṁ[192] — Do not deride any goddess, *devī* or god, *devatā* before the deity.

[BRS 1.2.118-120 JG; HBV 8.441-448]

Physical features of a great person or the Supreme Lord:

Pañcadīrghaṁ (पंचदीर्घं) — Five large limbs: nose, arms, chin, eyes and knees.

Pañcasūkṣmaḥ (पंचसूक्ष्मः) — Five fine limbs: skin, fingertips, teeth, hair on the body and hair on the head.

Saptaraktaṁ (सप्तरक्तं) — Seven reddish limbs: eyes, soles, palms, palate, lower and upper lips and nails,

Ṣaḍunnataḥ (षड्उन्नतः) — Six raised limbs: chest, shoulders, nails, nose, waist and mouth.

Trihṛsva (त्रिह्रस्व) — Three small limbs: neck, thighs and male organ.

Pṛthu (पृथु) — Three broad limbs: waist, forehead and chest.

Gambhīra (गम्भीरः) — Three grave limbs: navel, voice and existence.

[Cc Ādi 14.15]

पंचदीर्घं पंचसूक्ष्मः सप्तरक्तं षड्उन्नतः ।

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[192] There are also thirty-two secondary offenses cited in the above references; however, we have skipped them here.

32

त्रिह्रस्वपृथुगम्भीरो द्वात्रिंशल्लक्षणो महान् ।।
Pañcadīrgham Pañcasūkṣmaḥ saptaraktaṁ ṣaḍunnataḥ.
trihṛsva-pṛthu-gambhīro dvātriṁśal-lakṣaṇo mahān[193]
सामुद्रिक 3. *Sāmudrika* 3

[193] Śrī Caitanya Mahāprabhu's father, Śrī Jagannātha Miśra and Śrī Nīlāmbara Cakravartīpāda noticed all of these symptoms on Him.

33

Vyabhicāri (sañcārin) bhāvas, Transitory emotions or variable emotions:

संचारी भाव	**Sañcārin bhāva**	**Brief Explanation**
निर्वेदः	*Nirvedaḥ*	Indifference that may lead to introspection and finally to spiritual path.
विषादः	*Viṣādaḥ*	Dejection, despair
दैन्यम्	*Dainyam*	Helplessness
ग्लानिः	*Glāniḥ*	Fatigue or exhaustion
श्रमः	*Śramaḥ*	Tiredness from exertion
मदः	*Madaḥ*	Intoxication, Overwhelmed by pride
गर्वः	*Garvaḥ*	Arrogance
शंका	*Śaṅkā*	Apprehension
त्रासः	*Trāsaḥ*	Fright
आवेग	*Āvega*	Agitation Emotional turbulence
उन्मादः	*Unmādaḥ*	Madness. Loss of rationality due to intense emotion
अपस्मृति	*Apasmṛti*	Dementedness
व्याधिः	*Vyādhiḥ*	Illness

33

संचारी भाव	**Sañcārin bhāva**	**Brief Explanation**
मोहः	*Mohaḥ*	Delusion
मृतिः	*Mṛtiḥ*	Loss of consciousness from emotional overload, symbolic death
आलस्यम्	*Ālasyam*	Inertia, reluctance to act
जाड्यम्	*Jāḍyam*	Stupor, Mental dullness
वीड्रा	*Vrīḍā*	Bashfulness
अवहित्था	*Avahithā*	Hiding one's true inner emotions
स्मृति	*Smṛtiḥ*	Recollection
वितर्कः	*Vitarkaḥ*	Deliberation
चिन्ता	*Cintā*	Anxiety
मतिः	*Matiḥ*	Comprehension
धृतिः	*Dhṛtiḥ*	Fortitude
हर्षः	*Harṣaḥ*	Joy
उत्सुकत्वम्	*Utsukatvam*	Eagerness Restless longing or curiosity
उग्रता	*Ugratā*	Ferocity. Intense aggression or harshness
अमर्षः	*Amarṣaḥ*	Indignation. Inability to tolerate insult or injustice
असूया	*Asūyā*	Envy Jealousy or resentment
चपलता	*Capalatā*	Fickleness
निद्रा	*Nidrā*	Sleepiness
सुप्तिः	*Suptiḥ*	Dreaming
बोधः	*Bodhaḥ*	Awakening

[BRS 2.4.4-6]

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Duties of a dhārmic leader - rājarṣi (saintly king)

Pursue *dharma* joyfully without any malice.

Show affection to all citizens.

Be an *āstika* with a firm trust in the Supreme Lord and treat the Vedas as the ultimate authority.

Act with compassion in pursuit of purpose.

Pursue desire without arrogance. (All above points are from verse 3)

Speak pleasantly and be courageous, without boasting one's own virtues.

Be generous yet not bestow gifts upon the undeserving.

Be articulate yet gentle in nature. (verse 4)

Alliance only with those who uphold *dharma* and disregard unrighteous persons.

Avoid conflicts with loved ones and preserve harmony with one's own kin.

Select spies or messengers that are loyal and righteous.

Perform duties without causing undue harm to others. (verse 5)

Speak purposefully.

Do not boast one's own virtues among the wicked or praise the wicked. Praising them legitimizes *adharma*.

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Do not tax *sādhus*, *brāhmaṇas*, noble ones.

Do not seek refuge in the unrighteous. Association nurtures one's nature. (verse 6)

Do not administer punishment without proper examination.

Do not reveal one's confidential counsel.

Do not share resources with greedy ones because it only fuels their vice.

Do not place trust in those who have shown harmful tendencies. (verse 7)

Must rise above petty jealousy and govern fairly.

Guard the family values and uphold personal *dharma*.

Be pure and compassionate in conduct.

Do not consume what is impure and be wise in his decisions and judgments. (verse 8)

Should worship the noble and respectable.

Should serve the gurus with heartfelt devotion.

Should worship the *devas* without hypocrisy.

Should seek prosperity that uplifts, not degrades. (verse 9)

Should serve without possessiveness or emotional entanglement.

Should be skillful, but not ignorant of proper timing to act.

Should not appease merely for liberation.

Should not rebuke while offering support. One must avoid harshness or insult during support or guidance. (verse 10)

Should not strike without proper understanding of the situation.

Should never lament after righteous action.

May express anger, but it must be purposeful, not impulsive.

Finally, compassion must not enable *adharma*. In other words, the leader should not be so compassionate that the *adharma* propagates. (verse 11)

[M.B. *Śānti-parva* ch. 70.1-11]

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Arts and Sciences[194] Kṛṣṇa learned[195]:

Gītaṁ (गीत – गान सिक्षा) — The art of singing, knowledge of *tāla*, melody, and notes. The combination of notes and other elements is known as the sixfold art of singing.

Vādyakhyā ṣaḍvidhā (वाद्यख्या षड्विधा) — The sixfold art of instruments: Knowledge of string instruments like the *vīna*, percussion instruments like the *mṛdaṅgam*, wind instruments like the flute, and solid instruments like cymbals.

Nṛtyaṁ dance (नृत्यं) — The art of body movements, which includes the sixfold pre-classical dance forms, e.g. *Kathak*, *Bharatanāṭyaṁ*.

Nātya-kalā (नाट्यकला) — The art of acting, which includes dramatic performance.

Ālekhyajā (आलेख्यजा) — drawing. The art of creating pictures, pictographic literature, and writing books.

Viśeṣakacchedya (विशेषकच्छेद्य) — The art of decorating the chest and other parts of the body with *kuṁkum* (vermilion), colored unguents and aromatics and creating various designs as well as the

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[194] Śrī Śrīdhara Svāmī gathered this list of arts from the *Śaiva-tantra*. The meanings of art on these verses are from the *ṭīkā* from various *ācāryās*.)

[195] Kṛṣṇa learned these arts in 64 days at His Guru Sāndīpanī's *āśrama*

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method of applying *tilaka* and how to paint faces, making different kinds of dots on the forehead and cheeks.

Kusumaiḥ taṇḍulābhiḥ-pūjāprakārādi kalā (कुसुमैः तंडुलादिभिः पूजाप्रकारदिकला) — The art of creating designs with rice and flowers and how to draw various auspicious designs on the floor with rice mixed with colors.

Puṣpādibhirāstaraṇe sayyāde racanā (पुष्पादिभिरास्तरणे शय्यादे रचना) — The art of arranging flowers and other items to decorate beds and other surfaces.

Daśane-vasane aṅge-rañjana rāgajā (दशने वसने अंगे च रंजन रागजा) — The art of coloring teeth, dying clothes, and putting saffron on the body.

Maṇi-bhūracanā (मणिभूरचना) — The art of inlaying a floor with gems, comparable to the craftsmanship seen in the assembly halls of the Pāṇḍavas.

Śayana-kalpanā mañca-kādika-nirmāṇam kalā (शयनकल्पना मंचकादिकनिर्माणं कला) — The art of designing beds and other related structures for resting.

Jale jalastambho yānaṁ jalavādyaṁ ca tatkalā (जले जलस्तम्भो यानं जलवाद्यं च तत्कला) — The art of creating water pillars, water vehicles, and water instruments.

Citrā-yoga kalānekādbhuta darśanveditā (चित्रयोगकलानेकाद्भुत-दर्शनवेदिता) — The knowledge of various wonderful visual arts various.

Mālya-granthajā puṣpai-hārādi-racanā kalā (माल्यग्रथनजा पुष्पै - हारादिरचना कला) — The art of creating garlands and other decorations using flowers.

Śekarāpīda-yojane kalā (शेखरापीडयोजने कला) — The art of arranging head ornaments, including the design of flower crowns and other head decorations. including garlands, crowns and turbans made of flowers and jeweled ornaments.

Vastrādyai-raṅga saṁskṛtiḥ nepathasya-kalā bhūṣā (वस्त्राद्यैरंग - संस्कृतिः नेपथस्य कला भूषा) — The art of enhancing the body with ornaments and clothes, and dressing in various costumes and other backstage decoration.

Karṇādau - pātra bhaṅgyādi-nimitiḥ tat kalā (कर्णादौ पत्रभंग्यादिनिमितिस्तत् कला) — The method of creating designs with leaves, a combination of flowers and other materials for ear decoration.

Sugandha-yukti nānā-vidha-sugandhotpādana-prakāra (सुगन्धियुक्ति नानाविधसुगन्धोत्पादनप्रकारः) — Production and application of aromatics. Kṛṣṇa learned the method of producing various kinds of fragrances by mixing various combination of essential oils and how to expertly apply them.

Bhūṣādi-yojana (भूषादियोजन) — The art and craft of making various settings from gold and silver for ornaments and the best way to wear them.

Aindra-jālaṁ (ऐन्द्रजालं) — The techniques for performing magical jugglery or illusions.

Kaucumāra-yoga (कौचुमारयोगा) — The art of culinary presentation, i.e. the art of attractively presenting various forms of food to guests or presenting oneself in various ways to an audience.

Hasta-lāghavaṁ (हस्तलाघवं) — The skill of quickly and imperceptibly changing objects with sleight of hand to trick spectators.

Citra-śākā-pūpa-bhakṣy-adikṛt suda-śāstram kalā (चित्रशाका - पूपभक्ष्यादिकृत् सूद-शास्त्रं कला) — The art of making or preparing various dishes like salads, cakes and other delicious foods.

Pānakarasa rāgāsava-yojanam (पानकरसरागासवयोजनं) — The method of preparing beverages with various flavors, colors, and intoxicating qualities.

Sūcī-vāyakarma sauvanam (सूचीवायकर्म सौवनम्) — Art of Needle - work, the craft of sewing, including embroidery and other needlework techniques as well as weaving.

Sūtra-krīḍā sūtraiḥ puttatlyā-dikacālanam (सूत्रक्रीडा सूत्रैः पुत्तल्यादि -कचालनम्) — The skill of manipulating puppets using strings.

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Vīṇā-ḍamura-vādyādi (वीणाडमरुवाद्यादि) — The craft of how to string musical instruments, such as the Vina, Sitar, Esaraj and Tamboura. Also learned to expertly play the lute, luthier, and small X shaped drum.

Prahelikā kalā (प्रहेलिका कला) — The art of creating and understanding riddles and to solve them.

Nānāpratimānāṁ vinirmitaḥ kalā (नानाप्रतिमानां विनिर्मितः कला) — The art of creating various sculptures. Some also include the art of creating images with shadows.

Durvācaka-yogā Durvacakalā (दुर्वाचकयोगा दुर्वचककला) — Art and technique of saying that cannot be said directly.

Atiśīghraṁavidyamānānapi varṇān yojayitvā pustaka-vācanaṁ (अतिशीघ्रम्-अविद्यमानानपि वर्णान् योजयित्वा पुस्तकवाचनं) — The skill of speed-reading books with comprehension, even when there were missing letters in the text.

Nāṭakā-khyāyika-dīnāṁ nirmāṇaṁ (नाटकाख्यायिकादीनां निर्माणं) — Art of playwriting stories, creating plays and enacting them for pleasure.

Kāvya-samasyā-pūraṇaṁ (काव्यसमस्यापूरणं) — The art of quickly completing missing words and deciphering seemingly impossible phrases in a cryptic verse.

Paṭṭikā-vetra-bāṇādi racanā (पट्टिकावेत्रबाणादि रचना) — The craft of creating boards, mats, and arrows using strip of cloth and cane.

Tarkumamarmāṇi-karmaṇi (तर्कुममर्माणि[196]) — The art of weaving various cloths on a loom.

Takṣaṇa kalā (तक्षण-कला) — Art of Carpentry, the craft of designing pillars and other structures using wood.

Vāstu-vidyā gehaprāsādadivinirmitiḥ (वास्तुविद्या गेहप्रासादादि विनिर्मितिः) — Art of architecture. The knowledge of constructing houses, and understanding the different types of building designs,

[196] तर्ककर्माणि *Tarkakarmāṇi*: Alternatively, Art of Logic. The practice of reasoning and gaining knowledge about all things.

while taking into account where the different *devas* presided in their respective directions.

Rupya-ratna-parikṣā (रूप्यरत्नपरीक्षा) — The art of examining gold, silver and gems, the knowledge of determining the authenticity and quality of them. Recognize valuable jewels by studying their luster, cuts, and quality of colors.

Dhātu-vāda (धातुवाद) — Alchemy. The art of producing metals like gold, as well as setting jewels with gold and silver in ornaments as well as the art of cutting valuable stones such as diamonds.

Manī-rāga-jñāna (मणिरागज्ञान) — The knowledge of tingeing and creating various colors in gems.

Ākāra-jñānaṁ (आकारज्ञानं) — The ability to determine the origin of gems and other materials by their appearance. This includes knowledge of gold and gem mines.

Vṛkṣa-rakṣā-cikitsādi-vṛkṣāyur-vedajā (वृक्षरक्षाचिकित्सादिवृक्षायुर्वेदजा) — The art of horticulture and Ayurvedic treatments including nourishing plants, etc. This also includes how to extract medicine from herbs, and plants, how to crossbreed them and to produce varieties of fruits.

Meṣa-kukkuṭa-lāvādi-yuddha-rīti (मेषकुक्कुटलावादियुद्धरीति) — The art of training and engaging animals such as rams, roosters, and quails in sport fighting.

Śuka-śārikā-pralāpana (शुकसारिका प्रलापन) — The skill of training parrots and myna birds to converse with human beings.

Utsādana kalā (उत्सादन-कला) — The art of using *mantras* to drive away enemies and or subduing them. Some also refer to it as the art of body purification.

Keśa-mārjana kauśalaṁ (केशमार्जनकौशलं) — hairdressing. The art of grooming hair in various ways, dying it with different colors, and curling it.

Muṣiṣṭha-vastūnāṁ lupta-akṣarāṇāṁ kathane kalā (मुष्टिस्थवस्तूनां लुप्ताक्षराणां कथने कला) — The skill of identifying objects held in another's fist and deciphering missing letters.

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Mlecchitādi kalā tatadbhāṣāśāstreṣu kauśalam (म्लेच्छितादि-कला तत्तद्भाषाशास्त्रेषु कौशलम्) — The Art of knowing and the proficiency of reading and comprehending various foreign (other than Indian) languages, as well as knowing different dialects and the scriptures of foreign, *mleccha* countries.

Deśa-bhāṣā-jñānaṁ (देशभाषा ज्ञानम्) — The knowledge of provincial languages, and how to converse in them.

Puṣpa-śakaṭikā-nirmitta-jñānaṁ (पुष्पशकटिकानिर्मित्तज्ञानं) — The art of building and decorating different varieties of carts and other structures using flowers.

Yantra-mātṛikā-pūjanārtha yantra nirmāṇa (यंत्रमातृका पूजनार्थ यंत्रनिर्माणं) — Making amulets. The art of creating yantras (mystical diagrams) for worship using specific letters and symbols

Sampāṭyam abhedyasyāpi hīrakādejdvedhīkaraṇam (सम्पाट्यम् अभेद्यस्यापि हीरकादेर्द्वेधीकरणम्) — The method of splitting indestructible objects like diamonds.

Mānasa-kāvyajā paracittārtha-kavitā (मानसकाव्यजा परचित्तार्थ कविता) — The skill of composing poetry that conveys the thoughts of others.

(अभिधानकोषस्य बहुकोशप्रवीणता) *Abhidhāna-koṣasya bahukośa-pravīṇatā* — Art of lexicography. The proficiency in creating and understanding many different types of lexicography dictionaries such as *Amara-koṣa*, *Medinī-koṣa*.

Chando-jñāna kalā (छन्दोज्ञान कला) — Art of Prosody. Knowledge of poetic meters. Expertise in various subjects of prosody including the study of meter, rhythm, and intonation of poetry.

Kriyā-vikalpākhyā (क्रिया विकल्पाख्या) — Executing a single task in various ways, also ability to achieve multiple outcomes with a single action, and became expert in executing a single task in many ways.

Chalita-yogākhyā coraṇāvañcanādikā (छलितयोगाख्या चोरणा वंचनादिका) — Art of Deceptive Actions. The skill of performing actions related to theft and deception.

Vastra-gopanāni (वस्त्रगोपनानि) — Art of Concealing Clothes. The technique of displaying clothes made of cotton, thread, and disguising one kind of cloth to look like another, other materials in a concealed manner. The art of displaying clothes made of cotton, thread, and other materials in a concealed manner.

Dyūta-viśesā (द्यूतविशेषा) — The knowledge of various forms of gambling techniques.

Ākarṣa-kriḍā (आकर्षक्रीडा) — Art of attraction Games. The special game where objects from distant places are attracted or drawn towards a specific location.

Bālakrīdā-kriḍanam-kanduka-ādibhiḥ (बालक्रीडाकला क्रीडनं कन्दुका दिभिः) — The art of children's games., Expertise in playing baseball, basketball etc.

Vaināyikī bhūtaceṭāder-mantra-sādhanam (वैनायिकी कला भूतचेटादे र्मन्त्रसाधनम्) — The art of (exorcism), using mantras to control spirits, ghosts and witches, also learned the art of foretelling events by omens.

Vaijayikī kalā (वैजयिकी कला) — The knowledge of how to always win in debates and any other contests or battle.

Vaitālikī (वैतालिकी) — The skill of worshipping spirits like *vetālas* (ghosts) for attaining *siddhis* (supernatural powers).

[SB 10.45.35, 36.]

Limbs of devotional service[197]:

Guru-pādāśraya — A prospective devotee must take full shelter of a *sad-guru* and accept him whole-heartedly.

Kṛṣṇa-dīkṣādi-śikṣaṇaṁ — one should accept initiation and instructions from a *sad-guru*.

Visrambheṇa guroḥ sevā — one should serve him with love and trust.

[197] On the bhakti path, one must observe the following things.

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Sādhu-vartmānuvarttnam — One should follow in the footsteps of the previous *ācārya* and *sādhu*.

Sad-dharma-śikṣā-pṛcchā — From a *sad-guru* one should inquire about proper duty in *bhakti*.

Kṛṣṇasya hetave bhogādi-tyaga — one should be prepared to give up ordinary sense pleasure for the sake of Kṛṣṇa and should also accept what is pleasing to Him.

Nivāso Dvārakādau — One should live in a holy place like Dvārakā, Mathurā, Vṛndāvana or near sacred rivers.

Vyavāhāreṣu sarveṣu yāvad arthānuvarttitā — One should accept only what is necessary for a livelihood.

Harivāsara sammānaḥ — One honors the festival days of Hari - observe fast on *ekādaśī*, etc.

Dhātry-aśvatthādi gauravaṁ — Respect *āmalakī* tree, *pīpala* tree, cow, *brāhmaṇa* and devotee of Lord Viṣṇu.[198]

Saṅga-tyāgo vidureṇa bhagavad-vimukhai jainai — One should not associate with non-devotees.

Śiṣyādyananubandhitvaṁ — One should not accept many disciples and not become attached to them.

Mahārambhādyanudyamaḥ — One should refrain from zealous involvement in grand projects.

Bahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam — One should not study many scriptures outside of one's lineage or earn one's livelihood by lecturing on, or professionally recite *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* for remuneration or to enter into unnecessary debates.

Vyavahāre'py *akarpaṇyaṁ* — A *bhakta* should be generous dealing with others.

Śokādy avaśa-varttitā — A devotee should not be overwhelmed by emotions of lamentation etc.

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[198] These first ten practices should be primary in the beginning. These are the basic "do's".

Anya-devānavajñā — A devotee should not disrespect any other *devatā*,

Bhūtānudvega-dāyitā — A devotee should not cause anxiety to anyone.

Sevānāmāparādhanām udbhavābhāvakāritā — A devotee should pay careful attention to avoid various offenses in chanting the Name of the Lord and in the deity worship.

Kṛṣṇa tad bhaktavidveṣi vinindā ādy asahiṣṇutā — The devotee should not tolerate blasphemy of the Lord Kṛṣṇa, or His devotees.[199]

[200]*Vaiṣṇava-cihna-dhṛti* — A devotee should mark *tilaka* on different parts of his body.

Nāmākṣara-dhṛti — Devotees should wear the names of the Lord all over their body in addition to twelve *tilaka* markings.

Nirmālya-dhṛti — A devotee should wear the deity's garland as remnant.

Agre tāṇḍava — A *bhakta* should dance before the deity.

Daṇḍvat-natiḥ — A devotee should prostrate before deity.

Abhyutthāna — A *bhakta* should rise from his seat upon seeing a procession of the deity or a saint.

Anuvrajyā — A *bhakta* should follow a procession of deity.

Sthāne gatiḥ — A *sādhaka* should visit temples.

Parikramā — A devotee should circumambulate temples.

Arcanaṁ — A *sādhaka* should worship deity in the temple.

Paricaryā — A devotee should serve one's *iṣṭa* deity.

Gītaṁ — A *bhakta* should sing before a deity.

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[199] These ten practices (11-20) are performed as things to be avoided.

[200] Although all twenty of these practices are doorway for entering the path of bhakti, the first three beginning with "*guru-pādāśraya*" are to be the most important.

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Saṅkīrtana — A devotee must chant congregationally the glories of deity.

Japa — A *bhakta* should silently chant the *mantra* given by his *guru*.

Vijñaptiḥ — One should pray to the deity.

Stava-pātha — A *bhakta* should recite various prayers.

Naivedyāsvādyaḥ — One must only eat the remnants of the deity.

Pādyāsvādau — A devotee should accept *caraṇāmṛta*, water that has been used to bath the deity.

Dhūpa-mālyādi-saurabhyaṁ — A *bhakta* should smell the sweet fragrance of deity's incense and flower.

Śrī *Mūrti sparśanaṁ* — A *bhakta* should touch lotus feet of the deity with love and affection.

Śrī *Mūrti darśanaṁ* — A devotee should keenly observe the deity with love and affection.

Ārātrika-mahotsava-darśanam — One should attend *ārati* and other festivals.

Śravaṇam — A devotee should hear stories about the pastimes of the Lord.

Tarkṛpekṣaṇ — One should perceive His mercy at every instant.

Smṛti — A *bhakta* should remember the Lord all times.

Dhyāna — A devotee should meditate upon the Lord's forms, qualities, and activities.

Dāsyam — One should have servitude toward the Lord.

Sakhyam — One should have a friendship toward the Lord and should have full confidence in Him.

Ātma-nivedanam — One should fully entrust one's self to the Lord.

Nija-priyopaharaṇam — One should offer to the deity what is most dear to oneself.

Tad arthe akhila ceṣṭim (*Kṛṣṇārthe akhila-ceṣṭa*) — One should endeavor all for the pleasure of Lord Kṛṣṇa.

Śaraṇāpatti — One should fully surrender to Lord Kṛṣṇa.

Tadiyās tulasyāḥ sevanam — A devotee should serve those things that are associated with Him like *tulasī devī*.

Śāstrasya sevanam — One should keep scriptures related to devotion and study them at home regularly.

Mathurāyāḥ sevanam — One should remember Mathurā, the birthplace of Lord Kṛṣṇa, and perform *dhāma-sevā*.

Vaiṣvānām sevanam — One should serve a *vaiṣṇava*.

Yathā vaibhavasāmagrī sadgoṣṭhībhirmahotsava — Observe great festivals in association with devotees with whatever means one has.

Ūrjādara (*kārtikādi-vrata*) — One should observe specified vows during *Kārtika* month.

Śrī *Janma-dina-yātrā* — One should celebrate *Janmāṣṭamī*, the appearance day of Lord Kṛṣṇa.

Śrī *Mūrte aṅgrhi-sevane prīti* (Śrī *mūrtira śraddhayā sevana*) — One must worship the deity with faith and veneration.

Śrī *bhāgavatāsvādau* — One should enjoy and relish reading *Śrīmad-Bhāgavatam* with like-minded devotees.

Sajātīya-vāsana śrī bhagavadbhakta-saṅga — One should associate with the highest affectionate devotees who are of similar temperament as oneself.

Nāma-saṅkīrtana — One should congregationally sing the names of the Lord.

Śrī Mathurā *maṇḍale sthita* (*mathurā-vāsa*) — A devotee should reside in Mathurā *maṇḍala*.[201]

[Cc Madhya 22.115-128 and 24. HBV 11.126 and BRS 1.2.74-93]

[201] These last five limbs of devotional service although repeated here are the best of all. Even a slight performance of any of them awakens love for Śrī Kṛṣṇa.

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Transcendental qualities of Lord Kṛṣṇa:

Suramyāṅgaḥ (सुरम्यांगः) — Beautiful body. His form is exquisitely attractive.

Sarva-sal-lakṣaṇānvitaḥ (सर्वसल्लक्षणान्वितः) — Auspicious marks. There are certain marks of different limbs that are considered very auspicious. (See under 32.)

Rucira (रुचिर) — Extremely pleasing. Delights all who behold Him.

Tejasvī (तेजस्वी) — Effulgent. Radiates divine brilliance.

Balavān (बलवान्) — Strong. Extraordinary bodily strength, such that can lift even a huge mountain, Govardhana.

Vayasānvitaḥ (वयसान्वितः) — Ever youthful. Appears eternally as a fresh youth, *nava-yauvana*.

Vividha-bhāṣā-vit (विविधभाषावित्) — Wonderful linguist. Speaks all languages, even animals.

Satya-vādī (सत्यवादी) — Truthful. Always speaks the truth.

Priyaṁ-vadaḥ (प्रियम्विदः) — Pleasing speaker. His words soothe and charm.

Vāvadūka (वावदुक) — Eloquent speaker. Speaks eloquently gracefully and effectively with politeness.

Supāṇḍityaḥ (सुपण्डित) — highly learned. Master of all scriptures.

Buddhimān (बुद्धिमान्) — highly Intelligent. Knows all things perfectly well.

Pratibhāśālī (प्रतिभाशाली) — Genius. Solves all dilemmas with brilliance.

Vidagdha (विदग्ध) — Artistic. Expert in music, dance, and drama.

Catura (चतुर) — Clever. Kṛṣṇa performs various types of work simultaneously.

Dakṣaḥ (दक्ष) — Expert. Accomplished in all arts.

Kṛtajñaḥ (कृतज्ञ) — grateful. Remember even small acts of devotion.

Dṛḍha-sankalpī (दृढसंकल्पी) — Firmly determined. Resolute in His vows and actions.

Deśa-kāla-supātrajñaḥ (देश-काल-सुपात्रज्ञः) — Expert judge of place, time, and people or circumstances.

Śāstra-darśī (शास्त्रदर्शी) — Scriptural authority. Speaks, acts and behaves per *śāstra*.

Pavitra (पवित्र) — Pure. There are two kinds of purity, *pāvana* and *viśuddha*. *Pāvana* means one who purifies a sinful person from his bad habits. *Viśuddha* means one remains pure at all times. Therefore, Śrī Kṛṣṇa or Śrī Caitanya Mahāprabhu, both are known as *patita-pāvana* who uplift even the most degraded *ātmā* through their grace and devotion to them.

Ātma-sanyamī (आत्मसंयमी) — Self-controlled. Full control of His senses.

Sthira (स्थिर) — steadfast. Unshaken by external forces.

Dānta (दान्त) — Forbearing. Tolerates all difficulties.

Kṣamā-śīla (क्षमाशील) — Forgiving. Pardons even great offenses done by an opponent.

Gambhīra (गंभीर) — Grave. Deep and unfathomable.

Dhṛtimān (धृतिमान) — self-satisfied. Needs nothing outside Himself.

Samaḥ-darśī (समदर्शी) — Equanimous. Views all equally.

Vadānyaḥ (वदान्यः) — Magnanimous. Gives freely and abundantly.

Dhārmikaḥ (धार्मिक) — Practitioner of *dharma*. By examples, Kṛṣṇa upholds and teaches others the tenets of Vedic *dharma*.

Śuravīra (शूरवीर) — heroic. Fearless in battle and provides protection.

Karuṇaḥ (करुणः) — compassionate. Feels others' suffering deeply.

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Sammānaśīla(सम्मानशील) — Respectful. Shows proper respect to elders, *brāhmaṇas* and *sādhus*.

Dakṣiṇa (दक्षिण) — competent or gentle; Expert in any task. Soft spoken and kind to all.

Vinayī (विनयी) — Humble. Never proud despite greatness.

Hrīmān (लज्जाशील) — Shy. Exhibits humility and bashfulness.

Śaraṇāgata-pālakaḥ (शरणागत-पालक) — Protector of His surrendered devotees.

Sukhī (सुखी) — Joyful. Radiates bliss and happiness.

Bhaktahitaiṣī (भक्तहितैषी) — Devotees' well-wisher. Cares deeply for His *bhaktas*.

Prema-vaśyaḥ (प्रेमवश्यः) — Controlled by love. Surrenders to His pure devotees and acts to please them always.

Sarva-śubhaṅkaraḥ (सर्वशुभङ्करः) — All auspicious. Always engaged in auspicious welfare activities for all.

Parama-śaktimān (परम शक्तिमान्) — Powerful. Supreme in strength and ability.

Kīrtimān (कीर्तिमान) — All famous. Glorified across all worlds.

Rakta-lokaḥ (रक्तलोक) — Dear. Loved by all beings.

Bhaktapakṣapātī (भक्तपक्षपाती) — Partial to His devotees.

(नारीगण मनोहारी) *Nārī-gaṇa-manohārī* — Attractive to all women. Captures hearts of all women by His exceptional beauty and charming smile.

Sarvārādhyaḥ (सर्वाराध्य) — Worshippable. Worthy of all reverence.

Sarvasampanna (सर्वसम्पन्न) — All opulent. Possesses all wealth and power.

Sarvasammānya (सर्वसम्मान्य) — All honorable. Respected by all.

Param niyantā (परम नियंता) — Supreme controller. Governs all creation.[202]

[BRS 2.1.23-29]

Besides above-mentioned 50 qualities, Lord Kṛṣṇa possesses five more, which are sometimes partially manifested in Lord Brahmā or Lord Śiva. These qualities are as follows:

Aparivarnīya (अपरिवर्तनीय) — Changeless. Never affected by time or matter.

Sarvajñaḥ (सर्वज्ञ) — Omniscient. Knows all past, present and future.

Nitya-nūtanaḥ (नित्य नूतनः) — Ever fresh. Never stale or repetitive.

Sacidānanda-sāndrāṅgaḥ (सच्चिदानन्द-सान्द्राङ्गः) — Eternal, conscious, and transcendental blissful body.

Sarva-siddhi niṣevitaḥ (सर्वसिद्धि निषेविताः) — Possessor of all perfection. Control over all supernatural skills.

[BRS 2.1.38]

Lord Kṛṣṇa also possesses additional five other qualities, which manifest in Lord Nārāyaṇa.

Śrī Rūpa Gosvāmī listed a few of Lord's opulence as follows:

Acintya-śaktiḥ (अचिन्त्यशक्ति) — Inconceivable potencies. Unlimited divine energies. He bewilders even Brahmā and Śiva by His potency.

Brahmāṇḍotpatti-kartā (ब्रह्माण्डोत्पत्तिकर्ता) — Creator of universes. Infinite worlds emerge from Him.

Avatārā-valī-bījaṁ (अवतारावलीबीजम्) — Source of all incarnations. All *avatāras* originate from Him, just like waves in the ocean.

Hatāri-gati-dāyakaḥ (हतारि-गतिदायक) — Giver of liberation. Grants *mokṣa* even to those whom He slays.

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[202] All of the above 50 qualities can be presented in the devotees in minute quantity, whereas, they are always present in fullness in the Bhagavān Kṛṣṇa.

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Ātmārāma guṇākarṣī (आत्माराम गुणाकर्षी) — Attractor of self-realized.

Draws even *siddhas* like Śukadeva Gosvāmī and the four Kumāras to His charm.

All Viṣṇu incarnations possess above five additional qualities, as well as the previous fifty-five. Thus, they possess sixty qualities of the Lord.[203]

(BRS 2.1.39, 40)

These next four qualities are exclusive in the Lord Kṛṣṇa:

लीला-माधुर्य (*Līlā-mādhurya*) — Performer of unique wonderful pastimes. Among all of His *līlā*, His childhood *līlā* in Vraja *dhāma* are the most relishable and popular.

Prema-mādhurya (प्रेम-माधुर्य) — Surrounded by loving devotees. *Gopīs*, *gopās*, and residents of Vraja who have an abundance of love for Him. They always encircle Him.

Veṇu-mādhurya (वेणु-माधुर्य) — Flute enchantment. Charms all beings with His flute. Even music experts like Lord Brahmā, Lord Śiva, and heavenly King Indra cannot comprehend what *rāga* He is playing.

Rūpa-mādhurya (रूप-माधुर्य) — Unparalleled beauty. No one rivals His divine form. His personal beauty is so great that there is no necessity for Him to wear ornaments; even ornaments are beautified on His transcendental body.

[BRS 2.1.41-43]

[203] Only Lord Kṛṣṇa possesses all of the sixty-four qualities in unlimited quantity. The mother earth describes thirty-nine qualities to Dharmarāja in *Śrīmad-Bhāgavatam* 1.16.26, 27, 28. (see appendix C)

100

One who properly executes one's occupational duties of *varṇāśrama-dharma* for one hundred life times, becomes eligible for the post of Lord Brahmā.

[SB 4.24.29]

One who performs one hundred *aśvamedha yajña*, horse-sacrifices, becomes eligible for the post of Indra, the King of heaven.

[SB 4.19.2]

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Upaniṣad[204]

One hundred and eight *Upaniṣad* primarily describe nature of Supreme Brahman in a terse and cryptic way. Among them, ten most popular major *Upaniṣads* were recommended by Śrī Śaṅkarācārya.

[Cc Ādi 7.108]

"The message of the *Bhagavad-gītā* delivered to Arjuna by Śrī Kṛṣṇa consists of the essence of all Upanishads"

(*Gītā-māhātmya*)

108 beads are on a japa-mālā.[205]

Vaiṣṇavas use *tulasī* beads *mālā* for japa chanting whereas, *Śaivites*, followers of Lord Śiva, use *rudrākṣa mālā* that also has 108 beads.

For *vaiṣṇava*, the center big bead in the *mālā* is known as the Kṛṣṇa bead.

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[204] It is a popular belief that there are only 108 *Upaniṣad*; however, there are more than 248 published *Upaniṣad* available in the market.

[205] There are many other items that are related to this number 108 in Vedic scriptures. One may search them online and be surprised to see them; therefore, we have listed only a few of them here.

Miscellaneous categories

An akṣauhiṇī of an army consists of:

21,870 chariots and elephants

109,350 infantries

65,610 horses.

One *akṣauhiṇī* = 10 *anīkinis* = 30 *camūs* = 90 *pṛtanā* = 270 *vāhinīs* = 810 *gaṇas* = 2430 *gulmas* = 7290 *senāmukhas* = 21870 *patis*.

The basic unit of one pati includes a chariot, an elephant, five infantry soldiers, and three horses.

[MB *Ādi-parva* 2.19-22]

(Note: During the *Mahābhārata* war, the Kauravas army had 11 *akṣauhiṇī* whereas the Pāṇḍavas had 7 *akṣauhiṇī*. Jarāsandha attacked Lord Kṛṣṇa seventeen times with 23 *akṣauhiṇī* army each time.)

Duration of life:

In *Satya-loka*, people live for 15,480,000,000,000 human years.

Lord Brahmā lives for 311 trillion 40 billion human years. [*GĪTĀ* 8.17]

Manu lives for 306,720,000 human years. or 852,000 deva-years.

[SB 3.11.24]

Sixty-one different meanings of the '*Ātmārāma*' verse from *Bhāgavatam* (1.7.10) was explained by Śrī Caitanya Mahāprabhu to Śrīla Sanātana Gosvāmī.

[Cc Madhya ch. 24]

Lord Dvārakādhīśa Kṛṣṇa donated 13,084 cows decorated with golden horns, silver hooves, silken cloth and the first-born calf from each palace every day for almost 99 years.

[B.R.S 2.1.125]

108

The Yadu dynasty totaled 10 billion members.

There were 38,800,800 tutors in the Yadu dynasty.

Wives of Lord Kṛṣṇa = 16,108

Children of Lord Kṛṣṇa = total 161,080; ten children with each wife.

Vedic concept of growth of an embryo:

First night — sperm and ovum mix.

Fifth night — the embryo appears like a bubble.

Tenth night — the embryo becomes like a plum fruit.

First month[206] — a head is formed.

Second month — hands and feet are formed.

Third month — nine holes or nine gates appear. (See under "nine")

Fourth month — seven ingredients or layers are formed. (See under "seven")

Fifth month — the child feels hunger and thirst inside the womb.

Sixth month — a carrying mother feels the child's movement inside the womb.

Tenth month — the child is born.

[SB 3.31.2-14 and 22]

Vedic time vs. modern time

One *truṭi*[207]: 1.58e-04ec

One *vedha*: 0.0474 sec

One *lava*: 0.142 sec

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[206] The month stated here indicates the beginning of the month and not the end of the month.

[207] The smallest particle that cannot be broken down further is called *paramaaṇu*, it is so light that even the gravitational force cannot bring it down. Whatever time the sun takes to cross over these three *paramāṇu* is called one *truṭi*.

One *nimeṣa*: 0.427 sec
One *kṣaṇa*: 1.28 sec
One *kāṣṭhā*: 6.4 sec
One *laghu*: 96 secs
One *ghaḍī*: 24 minutes
One *muhūrta*: 48 minutes
One *dina*: 12 hours
One *rātrī*: 12 hours
One *pakṣa*: 15 days.
1 *ayana* = 12 hour of *devatā*
(300 *truṭi* = 1 *vedha*)
3 *vedha* = 1 *lava*
3 *lava* = 1 *nimeṣa*
3 *nimeṣa* = 1 *kṣaṇa*
5 *kṣaṇa* = 1 *kāṣṭhā*
15 *kāṣṭhā* = 1 *laghu*
15 *laghu* = 1 *ghaḍī*
2 *ghaḍī* = 1 *muhūrta*
1 *prahara* = 3 hours
8 *prahara* = 1 day; 24 hours.
2 *pakṣa* = 1 month
1 *ṛtu* = 2 month
3 *ṛtu* = 1 *ayana*
2 *ayana* = 1 year

When sun travels north for a six-month period it is called *uttarāyaṇa* (*Gītā* 8.24) and it is equal to 12 hours of the *devatā*. The same amount of time is given for the night of the *devatā*. Thus, one year for a human being is a full day for *devatā*. Such 360 *divya* (divine) days are one *divya* (divine) year of *devatā*. 4000 *divya* years is the time span of the *Satya-yuga*, 3000 yrs for *Tretā-yuga*, 2000 yrs for *Dvāpara-yuga* and 1000 yrs for *Kali-yuga*.

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[SB 3.11.4-12]

Appendix A

Anubandha catuṣṭaya

(Based on *Bhagavad-Gītā*)

The four essential components of a text, often referred to in traditional Indian literary and philosophical analysis are:

तत्र अनुबन्धो नाम अधिकारि-विषय-संबन्ध-प्रयोजनानि ।

Here *Bhagavad-gītā* has been used as an example for the text.

अधिकारी *adhikārī*

This component identifies who is best suited to read or study the text. It considers the reader's background, knowledge, and qualifications. A qualified person is one who is best suited to hear the message given by Śrī Kṛṣṇa to Arjuna as given in the *Bhagavad-Gītā*. Verse 18.67 states those who are unqualified to receive the teachings of *Gītā*; contrarily, all those free from envy, inquisitive to hear, and austere are *adhikārī* for studying *Gītā*.

idaṁ te nātapaskāya nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ na ca māṁ yo 'bhyasūyati

This confidential knowledge should never be revealed by you to a person who is not prepared to undergo spiritual discipline, or to one who is devoid of devotion, or to one who is not whole-heartedly inquisitive, or to one who is envious of Me.

Appendix A

विषयः *viṣaya*

This is the core content or theme of the text. It outlines what the text is about and the primary focus of its discussion. The main subject matters discussed in the *Bhagavad-Gītā* are five: *Īśvara*, *jīva*, *prakṛti*, *kāla* and *karma*. (Please see under 5 subject matters or *tattva* of *Bhagavad-Gītā*.)

सम्बन्धः *sambandha*

It means interrelationship between the signified and its signifier — *vācya-vācaka-sambandha*. This explains how the subject matter (*viṣaya*) is connected to the purpose (*prayojana*). It shows the logical link and relevance between what is discussed and the ultimate aim of the text.

In the context of the *Bhagavad-Gītā*, the term *vācya* refers to the meaning or the object that is being signified — the content or essence conveyed by a word or phrase. The term *vācaka* refers to the word or expression that signifies or denotes the *vācya* — the linguistic form used to convey the meaning. The following verse illustrates this relationship:

> *sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

Abandoning completely all [attachment to] conventional duties, seek refuge in Me alone. I will free you from all sins; do not grieve. (*Gītā* 18.66)

In this verse, the *vācya* (the expressed) is the act of surrender, and the *vācaka* (the expresser) is Lord Kṛṣṇa, who assures liberation and protection from sin.

[TS Anu 8 and glossary]

प्रयोजन ***prayojana***

The purpose or the ultimate goal of the text. This component explains why the text was written. It highlights the intended outcome or the benefit that the reader should gain from studying the text. The goal to be attained by studying *Gītā* is *bhakti* towards Bhagavān Kṛṣṇa, and it is determined by the six-fold hermeneutical criteria — *ṣaḍ-liṅga*. (Please see under item #6.)

> *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*
> *mām evaiṣyasi satyaṁ te pratijāne priyo 'si me* (*Gītā* 18.65)

Fix your mind on Me, become My devotee, worship Me, and bow down to Me. By doing so, you will come to Me. I promise this to you truly, because you are dear to Me.

In this verse the *vācya* (the object of devotion) is Lord Kṛṣṇa, and the *vācaka* (the means of expressing devotion) includes thinking of Him, being devoted to Him, worshipping Him, and bowing to Him.

Appendix B

Yuga Cycle

The transition periods between the four *yugas* (ages) are known as *sandhyā* (dawn) and *sandhyāṁśa* (dusk). According to traditional Hindu scriptures, such as the *Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*, each *yuga* has a distinct duration, and the transition periods play a significant role in cosmic cycles.

Yuga Durations & Transition Periods

Yuga Name	**Main Period (Years)**	**Transition (*Sandhyā* & *Sandhyāṁśa*) (Years)**	**Total Duration (Years)**
Satya Yuga (Kṛta Yuga)	1,728,000	144,000 before and after	1,920,000
Tretā Yuga	1,296,000	108,000 before and after	1,440,000
Dvāpara Yuga	864,000	72,000 before and after	960,000
Kali Yuga	432,000	36,000 before and after	480,000

Summary of Transition Periods

Each *yuga* has two transition periods: one at the beginning (*sandhyā*) and one at the end (*sandhyāṁśa*).

The transition period decreases as the *yugas* progress, with Satya Yuga having the longest and Kali Yuga the shortest.

The *yugas* follow a cycle of decreasing *dharma* (virtue) and

increasing materialism and suffering, with Satya Yuga being the most spiritually elevated and Kali Yuga the most degraded.

The transition periods remain the same when moving in reverse order from Kali Yuga back to Satya Yuga. The cycle of *yugas* follows a cosmic rhythm known as the *Yuga Cakra* (Wheel of Time), where the durations and their transitional phases remain constant.

So, when Kali Yuga ends, the transition (*sandhyāṁśa*) of 36,000 years leads into Dvāpara Yuga. Then:

Dvāpara Yuga lasts 864,000 years, followed by a transition period of 72,000 years leading into Tretā Yuga.

Tretā Yuga lasts 1,296,000 years, with a 108,000-year transition into Satya Yuga.

Satya Yuga lasts 1,728,000 years, and then its transition (144,000 years) completes the cycle, leading back to Kali Yuga.

This process is continuous and cyclical, much like the changing seasons in nature, reflecting the eternal progression of time.

Abbreviations

The following abbreviations are used throughout the text for standard scripture and commentary references:

BS	*Brahma-saṁhitā*
BhkS	*Bhakti-sandarbha* by Śrī Jīva Gosvāmī
BRS	*Bhakti-rasāmṛta-sindhu* by Śrī Rūpa Gosvāmī
BVP.	*Brahma-vaivarta-purāṇa*
CC	*Caitanya-caritāmṛta*
CU	*Chāndogya-upaniṣad*
GC	*Gopāla-campū* by Śrī Jīva Gosvāmī
G.L.	*Govinda-līlāmṛta* by Śrī Kṛṣṇadāsa Kavirāja
GTU	*Gopāla-tāpanī-upaniṣad*
GVA	*Gauḍīya-vaiṣṇava-abhidhāna*
HBV	*Hari-bhakti-vilāsa* by Śrī Sanātana Gosvāmī
HNV	*Harināmāmṛta-vyākaraṇa* by Śrī Jīva Gosvāmī
HP	*Hitopadeśa* by Nārāyaṇa Bhaṭṭa
IP	*Indian Philosophy* by Dr. Rādhākṛṣṇan
IŚA	*Īśopaniṣad*
JU	*Jaiminī-upaniṣad*
LBH	*Laghu-bhāgavatāmṛta* by Śrī Rūpa Gosvāmī
MB	*Mahābhārata* by Vyāsadeva
MK	*Mādhuryakādambinī* by Śrī Viśvanātha Cakravartī
MS	*Manu-smṛti*
PS	*Paramātmā-sandarbha* by Śrī Jīva Gosvāmī
PP	*Padma-purāṇa*

PPr	*Pañcarātra-pradīpa*
PR	*Prameya-ratnāvalī* by Śrī Baladeva Vidyābhūṣaṇa
SB	*Śrīmad-Bhāgavata-purāṇa*
S.K.	*Śabda-kalpadruma*
SRS	*Subhāṣita-ratna-sāgara*
TLK	*Touring the Land of Lord Kṛṣṇa* by Patitapāvana dāsa
TS	*Tattva-sandarbha* by Śrī Jīva Gosvāmī
Up	*Upadeśāmṛta* by Śrī Rūpa Gosvāmī
UN	*Ujjvala-nīlamaṇī* by Śrī Rūpa Gosvāmī
VP	*Viṣṇu-purāṇa*
VS	*Vyāsa-smṛti*
YS	*Yoga-sūtra* of Pātañjali

The following abbreviations are used as suffixes to the above as required for further clarifications:

GB	*Gītā-bhūṣaṇa*—a commentary on *Gītā* by Śrī Baladeva Vidyābhūṣaṇa
JG	a commentary on *Bhakti-rasāmṛta-sindhu* by Śrī Jīva Gosvāmī
ST	a commentary on *Śrīmad-Bhāgavatam* by Śrīdhara Svāmī
SV	a commentary on *Gītā* by Śrī Viśvanātha Cakravartī
VC	a commentary on *Śrīmad-Bhāgavatam* by Śrī Viśvanātha Cakravartī-pāda
VT	a commentary on *Śrīmad-Bhāgavatam* by Śrī Jīva Gosvāmī

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The Author

The author was born on Holi in 1948 in Jhalod, Gujarat India in a *puṣṭi-mārga Vaiṣṇava* family. In 1968, he went to the USA to make his fortune. While working as a process engineer in Detroit, MI., frustrated with the mechanical lifestyles in the USA, he was searching for a true purpose in life.

In 1974 at the Chicago *Rathayātrā*, he met Śrīla Prabhupāda, the one of the most prominent teachers in Gauḍīya *vaiṣṇava* line to visit USA. Inspired by his association through the introduction of vast Vedic literature, he joined ISKCON.

During his search for pure and practical knowledge of bhakti, he came across Śrī Haridāsa Śāstrī, the most learned *Vaiṣṇava* in the Gauḍīya *Vaiṣṇava* philosophy in the holy *dhāma* of Vṛndāvana, India. This author studied Gauḍīya *Vaiṣṇava* philosophy with the commentaries of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* by Gauḍīya *Vaiṣṇava ācāryas* at Śrī Śāstrī Mahārāja's feet for several years. Since then, he has also published two other books, *Bhagavad-gītā study guide in Hindi* and *Śrī Kṛṣṇa's Names in the Bhagavad-gītā*. His later work was highly acclaimed by the scholars. He has a Master's degree with honors in Hindu philosophy from the Hindu University of America